

Miss Marston.

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LOVELL'S SERIES OF SCHOOL BOOKS.

SECOND BOOK

366

OF

LESSONS :

FOR THE

S.M.E.
OF 1860 DOLLARS



*Authorized by the Council of Public Instruction
for Upper Canada.*

Montreal :

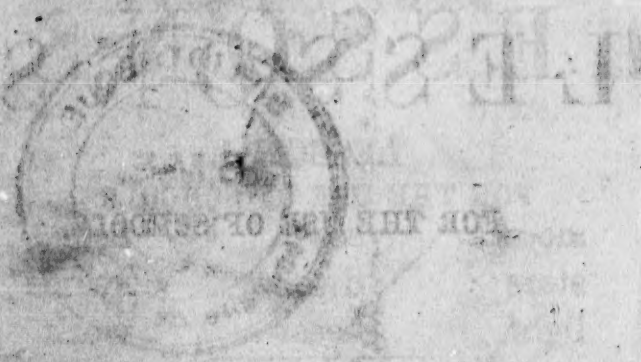
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AND FOR SALE AT THE BOOKSTORE.

1868.

LOVELL'S SERIES OF SCHOOL BOOKS

STANDARD



Approved by the Board of Public Instruction
for the State of New York

PRINTED AND PUBLISHED BY JOHN LOVELL
AND FOR SALE AT THE BOOKSTORES

Go
sun
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made
that
mover

SECOND BOOK.

SECTION I.

Words of One Syllable.

LESSON I.

moon

sea

fish

stars

dwell

swims

light

beast

work

night

moves

fear

earth

air

speak

God made all things. He made the sun to give light by day, and the moon and the stars to give light by night. He made the earth, and the sea, and all that dwell in them. The beast that moves on the face of the earth, the bird,

that flies in the air, and the fish that swims in the sea, are the work of his hands. *Who shall not fear Him, and speak of all His works?*

LESSON II.

near	taste	right
eye	feel	wrong
nose	walk	soul
smell	sense	ought
mouth	teach	serve

God made man. He gave him ears to hear, eyes to see, a nose to smell, a mouth to taste and speak, hands to feel and work, and legs and feet to walk. He gave him sense to teach him right from wrong, and a soul that cannot die. *My dear child, thus are we made; then how ought we to love and serve the great God!*

LESSON III.

cow	hoof	high
horn	duck	said
gill	bill	paw
horse	wing	tail

THE cow has a horn, and the fish has a gill;

The horse has a hoof, and the duck has a bill;

The bird has a wing, that on high he may sail;

And the cat has a paw, and the dog has a tail;

And they swim, or they fly, or they walk, or they eat,

With fin, or with wing, or with bill or with feet.

LESSON IV

part	cloth	bread
world	wool	wheat
ride	sheep	sail
drink	sleep	stones
milk	down	coals
wear	fowls	lead

IN this part of the world, we ride on the horse; we drink the milk of the cow; we wear cloth made of the wool of the sheep; we sleep on the down of fowls; we eat bread made of corn and wheat; we sail on the sea with ships; and we dig from the earth stones, coals, and lead.

LESSON V.

storks	art	bear
grow	dew	safe
young	spread	kind
food	warm	birth

WHEN storks grow old, their young,

ones bring them food, and try all their art to make them eat. When dew falls, they spread their wings to keep them dry and warm. If a man or a dog comes near, they take them on their backs and bear them to a safe place. *Should not boys and girls do like these good storks, and be kind to those who gave them birth?*

LESSON VI.

fields	song	lawn
fair	praise	lambs
heat	chirp	bleat
sweet	hedge	park
rose	foal	clear
lark	frisks	stream

LET us go and see the fields. The day is fair. The sun gives light and heat. The rose has a sweet smell. The trees put forth their buds. Th,

lark is high in the air, and sings his song of praise. The young birds chirp in the hedge. The foal frisks in the lawn. The lambs bleat in the park. See how fast they run to drink of the clear stream.

LESSON VII.

wild	blown	think
said	puss	loose
trick	tree	fools
horn	close	boast

THE wild cat said to the fox, that she had but one trick to get clear of dogs. Poh! said he, I have ten at hand, and ten times ten in a bag. A horn was blown. Puss ran to the top of a tree, and saw the fox's tail close to a dog's nose. I think, said she, that he should loose his bag now. *None but fools boast.*

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sno
bur
sno
or
to
sea

yet

LESSON VIII.

round	cold	hill
shape	snow	lake
globe	melt	fresh
move	plains	salt

THE earth is in the shape of a ball or globe. It moves round and round in two ways; hence we have day and night, heat and cold. The cold makes snow, which soon melts on the plain, but lies long on the hills. When the snow melts, it runs down to the lakes or streams. The streams run down to the sea. They are fresh, but the sea is salt.

LESSON IX.

small	points	white
draws	fourth	row
wire	grinds	heap
straight	eighth	count

WHAT a small thing a pin is; and yet it takes ten men, if not more, to

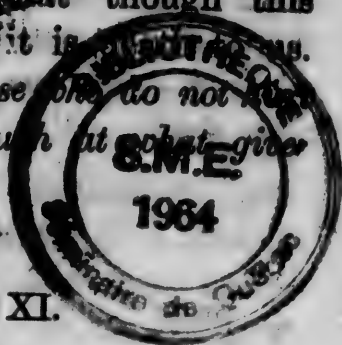
make it. One man draws the wire; the next makes it straight; the third cuts it; the fourth points it; the fifth grinds it for the head; the sixth makes the head; the next puts it on; the eighth makes the pins white; and the ninth and tenth stick them in rows. What a heap of pins they will thus make in a day! More, I am sure, than you or I could count.

LESSON X.

pond	harm	death
frog	pelt	laugh
poor	sport	pain

Two or three boys stood one day at the side of a pond, in which there were some frogs. Now, though the poor frogs did them no harm, yet as soon as a frog put up its head, these bad boys would pelt at it with stones. My dear boys, says one of the frogs,

you do not think, that though this
 may be sport to you, it is *not* us.
We should not hurt those who do not hurt
us; nor should we laugh at what gives
them pain.



LESSON XI.

Tray	crop	grin
Snap	snarl	limb
walk	bite	share
hurt	town	fate

Two dogs, Tray and Snap, went out to walk. Tray was a good dog, and would not hurt the least thing in the world; but Snap was cross, and would snarl and bite at all that came in his way. At last they came to a town. All the dogs came near them. Tray hurt none of them; but Snap would grin at this, snarl at that, and bite a third, till at last they all fell on him, and tore him limb from limb; and as

Tray was with him, he met with his death at the same time. *We should not go with bad boys or girls, lest we share their fate.*

LESSON XII.

pray

love

save

bleſs

heart

voice

truth

grace

name

WHEN I rise I will pray to God, and will say to him, *Thou art my God: C may I love thee and serve thee! Thou hast made me. O save me from all ill, that I may bless thee while I live! When I lie down, I will lift up my heart and my voice to the Lord, and say, O Lord, help me to call on thee in truth; for thou art good, and full of love. Keep me safe through this night. Save my soul from death; and give me grace to live to the praise of thy great name.*

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 we share

SECTION II.

Words of Two Syllables.

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 ame

LESSON I.

THE CREATION.

God, and
 God: C
 Thou
 all ill,
 When
 heart and
 O Lord,
 for thou
 me safe
 ul from
 to th-

dark-ness
 heav-ens
 wa-ters

pow-er
 cat-tle
 ho-ly

mak-er
 pray-er
 read-ing

God made all things of nothing, in the space of six days. The earth was at first without form, and void; and darkness was on the face of the deep. Then God said, *Let there be light*, and there was light: this was the work of the first day. On the second day, he made the heavens. On the third day, he made the dry land, or earth, and the

seas, which were the waters brought into one place. On that day, also, he made the earth to bring forth grass, and seed, and trees of all kinds. On the fourth day, he made the sun, and the moon, and the stars, and set them in the sky, to give light upon the earth. On the fifth day, he made all sorts of fishes, that swim in the waters, and all sorts of fowls that fly above the earth.

On the sixth day, God made all kinds of beasts, and of cattle, and of things that creep. On the sixth day he also made man, to whom he gave power over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over all things that creep upon the earth. On the seventh day God had ended his work which he had made; therefore the Lord blessed the seventh day and sanctified it.

LESSON II.

ADAM AND EVE.

Ad-am	ex-cept	hence-forth
hap-py	know-ledge	sub-due
E-den	e-vil	ful-ness
gar-den	sure-ly	be-lieve

God made Adam, and then Eve his wife, and put them into a holy and happy place, called Eden, to take care of it, and to till it, and the Lord God bade them eat of all the trees in the garden, except the tree of the knowledge of good and evil; *for*, said he to Adam, *on the day that thou eatest thereof, thou shalt surely die.* But the evil one said unto Eve, ye shall not die; for God doth know, that in the day ye shall eat of that tree, ye shall be as gods, knowing good and evil. And when Eve saw that the tree was good for food, and

that it was fair to the eye, and a tree to make one wise, she took of the fruit thereof, and did eat, and gave also unto Adam, and he did eat.

And when the Lord God saw what they had done, he sent them out of Eden, and told them, that henceforth they should be able to get food only by hard toil, and that at last they should die, and be turned once more to dust. But, at the same time, God, who is ever good, led them to hope that one of the seed of Eve would come, in due time, to subdue the evil one. *And when the fulness of time was come, God sent his son JESUS CHRIST (born of a woman, and thus of the seed of Eve,) to make known his will to men, and to die on the cross, that all who believe in him may have life for ever and ever.*

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A-b
ac-c
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en-v
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life for

LESSON III.

CAIN AND ABEL.

Ca-in	ha-tred	wan-der
A-bel	e-scape	dis-tant
ac-cept	pun-ish	aw-ful
first-ling	dread-ful	warn-ing
en-vy	kin-dred	in-jure

CAIN and Abel were the sons of Adam and Eve. Cain was a tiller of the ground, and Abel was a keeper of sheep. And because the Lord loved Abel and did accept the firstlings of his flock, Cain was filled with envy and hatred against his brother; and one day, when they were in the field, he lifted up his hand, and slew him; But God did not suffer Cain to escape; for, to punish him for the dreadful crimes of hating and killing his own brother, he drove him forth from his

kindred, and caused him to wander far away into a distant land. *What an awful warning is this to all boys and girls, not to hate or injure those whom they ought to love!*

LESSON IV.

THE FLOOD.

chil-dren	per-sons	ol-ive
ming-ling	fe-male	ap-pear
wick-ed	crea-tures	al-tar
an-ger	pre-serve	thank-ful
kind-red	a-live	wor-ship
de-stroy	plen-ty	ser-vice
No-ah	moun-tains	judg-ment
ves-sel	a-bate	mer-cy
go-pher	win-dow	prom-ise
del-uge	ra-ven	rain-bow
Ja-pheth	wait-ing	faith-ful

AFTER the death of Abel, Seth was

to wander
land. What
all boys and
those whom

born. He was a good man, and, like
Abel, called upon the name of the
Lord. But, after many years, his chil-
dren, and children's children, mingling
with those of Cain, became so very
wicked that the anger of God was
kindled against them, and he said that
he would destroy them from the face
of the earth. He therefore told Noah,
a just and holy man, to build an ark
or vessel of gopher wood, in which he
and his wife, and his sons and their
wives, might be saved from the deluge
or flood which he was about to send
upon the world.

olive
ap-pear
al-tar
thank-ful
wor-ship
ser-vice
judg-ment
mer-cy
prom-ise
rain-bow
faith-ful
Seth was

When the ark was built, God caused
Noah and his wife, and Shem, Ham,
and Japheth, and their wives, eight
persons in all, to enter into it, and to
take with them a male and female of
all living creatures, to preserve their
seed alive upon the earth. He also
caused them to lay up plenty of food

for man and for beast. He then sent a great rain, which, falling during forty days and forty nights, raised the water above the tops of the highest mountains, and left nothing alive upon the earth save what was with Noah in the ark.

After a hundred and fifty days, the waters began to abate; and, in the seventh month, the ark rested on the top of a high mountain. In the tenth month, the tops of the hills were seen; and, after forty days, Noah lifted up the window of the ark, and sent forth a raven, which did not return, but flew to and fro, till the waters were dried up. He also sent forth a dove; but she, finding no rest for the sole of her foot, soon came back. After seven days more, he again sent forth the dove, which came back at night, with an olive leaf in her mouth; this showed that the tops of the trees had begun to

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is showed
begun to

appear. At the end of other seven
days, he sent out the dove a third time;
but she did not return any more to the
ark, for the ground was dry.

Soon after, Noah, and all that were
with him, came out of the ark; and
he built an altar to God, and did offer
thankful worship and service to that
great Being who had sent his judg-
ments on the wicked, but had shewn
mercy to himself and his children.
And God gave Noah a promise that
he would never again destroy the
earth with a flood; and he told him to
look to the rainbow as a sign that
he would be faithful to what he had
said.

LESSON V.

THE SHEEP.

peace-ful	whole-some	pro-cess
harm-less	ob-tain	co-lour
crea-ture	leath-er	scrip-ture
use-ful	parch-ment	be-lieve
hu-man	can-dles	pas-ture
nut-ton	en-trails	shep-herd
of-ford	pur-pose	styl-ed

WHAT a peaceful, harmless creature is the sheep! and how useful to the human race! Its flesh, which we eat under the name of mutton, affords us wholesome food. Its milk is sometimes made into cheese. From its skin we obtain leather for gloves, for binding books, and for parchment. Its fat is of use in making candles; and even its bones and entrails serve more than one useful purpose. A great part of our clothes is made from the wool which grows on its back.

I shall tell you the way in which the
 ats that we wear are made from the
 wool of the sheep. The first thing
 done, is to wash the sheep well in
 stream or pond. As soon as the wool,
 which is thus made clean, gets dry, it
 is shorn off; a fleece from each sheep.
 After this, they tease and comb the
 wool, and pick out any bits of stick, or
 dirt, or other things which would spoil
 it. They next scour it, to take off what
 they call the yolk, which is a kind of
 soap. Then they card it, and spin it
 into yarn on a wheel, or in a mill,
 which is made for the purpose.

After the wool is thus made into
 yarn, they weave it into webs of cloth
 in a loom; and then they dye it black,
 blue, green, red, yellow, or any other
 colour they please. Sometimes they
 dye it in the state of wool, and some-
 times in the state of yarn, but for the
 most part, after it is woven into cloth

pro-cess
 co-lour
 scrip-ture
 be-lieve
 pas-ture
 shep-herd
 styl-ed

s creature
 ful to the
 ch we eat
 affords us
 is some-
 From its
 gloves, for
 nent. Its
 dles; and
 rve more
 great part
 the wool

At last, the cloth is put up in bales, and sent to shops, where it is sold, more or less of it, as those by whom it is bought may chance to need, or may choose to have.

The sheep and the lamb are often spoken of in Scripture. Those who believe in Christ are called the sheep of his pasture; and he is said to be their Shepherd. He is also styled the "Lamb of God, which taketh away the sin of the world."

LESSON VI.

THE HEN.

sup-plies	sel-dom	off-spring
pleas-ant	chick-ens	mo-ther
ten-der	hatch-es	help-less
up-wards	pa-tience	du-ty
hun-dred	ex-ceed	kind-ness

THE common hen is known to all

in bales, and little boys and girls as one of the most
 sold, more or useful birds. During her life she sup-
 plies us with eggs; and, after her
 whom it is death, her flesh is very pleasant and
 need, or may tender food. If well fed, a hen will
 lay upwards of two hundred eggs in a
 year, though she has seldom more than
 one brood of chickens. She hatches
 her eggs with great patience; and
 nothing can exceed the care which
 she takes of her little offspring. My
 dear child, when you look at the hen
 and her chickens, think of the care
 which your own mother took of you,
 during your helpless years, and of the
 love and duty which you owe to her
 for all her kindness.

off-spring
 mo-ther
 help-less
 du-ty
 kind-ness
 L
 vn to all

LESSON VII.

THE CAT.

play-ful	watch-ing	teas-ing
ver-min	catch-ing	clean-ly
art-ful	cru-el	ac-tive
pa-tient	de-light	an-gry

THE cat is very playful when young, but becomes grave as it grows old. It is of great use for killing rats, mice, and other vermin. Cats are very artful and patient in watching for their prey. When they know the holes in which rats and mice are to be found, they will sit near them for many hours at a time. After catching their prey, they seem to take a cruel delight in teasing it, before they put it to death. They are very cleanly and active; but they are also fond of their ease. They like to lie in the sun, before the fire, or in a warm bed.

When the cat is pleased it purrs, wags its tail, and rubs against your arms or legs; but when angry it sets up its back, lashes with its tail, hisses, paws, and strikes with its paws. The female cat is very fond of her young. At first she feeds them with milk; and as they grow older, she sometimes brings in a mouse or a bird alive, which she teaches them to catch and kill.

teasing
clean-ly
ac-tive
an-gry

When young,
grows old. It

catches rats, mice,

is very art-

ful for their

to find holes in

to be found,

spends many hours

in catching their prey,

and takes delight in

bringing it to death.

It is ac-tive; but

not ase. They

are like the fire, or

LESSON VIII.

THE ANT.

em-met
neu-tral
prop-er
sez-son
la-bour
ant-hill
pro-vid-
sol-id
com-pact

piec-es
num-ber
u-nite
store-house
Eu-rope
in-sect
cli-mate
war-like
slight-est

sal-ly
a-larms
dis-turbs
poul-try
de-vours
wis-dom
fore-sight
les-son
slug-gard

THESE are three tribes of ants or

emmetts; the male, the female, and the working or neutral ants. The male and female have wings, in the proper season. The neutral ants have no wings; it is their duty to labour at the ant-hill, and to provide food for the others. The ant-hill is raised in the shape of a cone, and is made of leaves, bits of wood, sand, earth, and the gum of trees, all joined in the most compact and solid manner. When the ants go forth to seek their prey, if it is too large for one, two or three will tear it to pieces, and each carry a part; or a number will unite to force it along, and lodge it in their store-house.

In Europe, the ant is a very small insect; but in some warm climates it is above an inch in length, and builds a hill from ten to twelve feet high. It is very fierce and warlike, and on the slightest warning will sally out against any thing which alarms or disturbs it.

male, and that often destroys rats, poultry, and
 The male sheep, and devours them to the very
 in the proper ones. In all parts of the world, the
 ants have none is well known for its wisdom and
 labour at the foresight. The wisest of men has said
 food for the that it might teach a lesson to the idle
 raised in the and the sluggard.

side of leaves

and the gum

most compact

the ants go

if it is too

will tear it

a part; or a

it along, and

very small

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and builds a

high. It is

and on the

out against

disturbs it

LESSON IX.

LAND AND WATER.

con-sists

quar-ters

ridg-es

isl-ands

por-tions

o-cean

cov-ers

three-fourths

sur-face

in-lets

pic-ture

sup-pose

2

THE earth consists of land and water.
 Of the land, there are four quarters;
 three of which form what is sometimes
 called the Old World: the other quar-
 ter gets the name of the New World.
 The high ridges of land which run far
 into the sea, are named capes. The

islands are those smaller portions of land which lie in the midst of the ocean, or which are cut off from the larger portions by arms of the sea.

The water covers nearly three-fourths of the surface of the earth. It consists of five great oceans, from which branch off a number of smaller portions, named seas. When a body of water is almost cut off from the sea by land, it is called a gulf; the other inlets are bays, friths, and creeks.

That picture of the four quarters and five oceans, with their islands, capes, and mountains, seas, lakes, straits, bays, gulfs, friths, creeks, and rivers, is a map of the world; the top of which we suppose to be the north; the foot, the south; the right-hand side, the east; and the left-hand side, the west.

LESSON X.

THE ROBIN REDBREAST.

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the sea.

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. It consists
which branch
rtions, named
ter is almost
d, it is called
bays, friths,

ur quarters
eir islands,
seas, lakes,
creeks, and
ld; the top
the north;
right-hand
t-hand side.

ob-in
ed-breast
ore-head
or-ange
red-dish
n-cline
dusk-y
crev-ice
mos-ey
cov-erts

din-gy
streak-ed
rare-ly
pa-rent
val-ue
en-joy
win-ter
song-ster
si-lent
weath-er

se-vere
a-fraid
a-bodes
kit-chen
par-lour
in-mate
chief-ly
ac-count
plea-sure
wel-come

THE Robin Redbreast is a well-known bird. Its forehead, throat, and breast are of a deep orange or reddish colour; the head, the hind part of the neck, the back, and the tail are of ashy colour, tinged with green; the colour of the wings is somewhat darker, and the edges incline to yellow: the bill, legs, and feet are of a dusky

hue. It builds its nest sometimes in the crevice of a mossy bank, and at other times in the thickest coverts. It lays four or five eggs of a dingy white colour, streaked with red. Its young are very tender, and are rarely brought up, except by the parent bird.

The song of the Robin is very soft and sweet, and is of the greater value that we enjoy it during the whole winter, when the other songsters of the grove are either silent or out of tune. The Robin becomes very tame in winter, and when the weather grows severe, is not afraid to enter the abodes of man, and hop into a kitchen or parlour in quest of food, and become almost an inmate of the house. It is chiefly on this account that most people, instead of hurting the Robin, or driving it away, look on it with pleasure, give it a hearty welcome, and treat it with the greatest kindness.

TO A REDBREAST.

sometimes in
bank, and at
coverts. It
a dingy white
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arely brought
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y tame in
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the house.
nt that most
the Robin,
on it with
elcome, and
dress.

little bird, with bosom red,
Welcome to my humble shed !
Daily near my table steal,
While I pick my scanty meal.
Doubt not, little though there be,
But I'll cast a crumb to thee :
Well repaid, if I but spy
Pleasure in thy glancing eye ;
See thee, when thou'st eat thy fill,
Plume thy breast, and wipe thy bill.
Come, my feather'd friend, again !
Well thou know'st the broken pane ;
Ask of me thy daily store ;
Ever welcome to my door.

LESSON XL.

BREAD.

la-bour	em-ploys	nour-ish.
farm-er	wag-gons	pro-cess
ser-vants	farm-yard	re-quire.
scat-ters	thrash-ed	thank-ful
hand-fuls	ma-chine	fruit-ful
har-row	hand-flail	seasons
scor-ning	win-now	con-sume
ap-pears	mil-ler	re-joice
har-vest	ba-ker	di-vine
reap-ing	pleas-ant	boun-ty

THE bread you are eating is made of wheat, and much labour has been used before the wheat has been brought into that form. I shall tell you what is done. The farmer makes his servants plough a field, and perhaps spread dung and lime over it, and plough it a second time, and even a third time, if the land is stiff. Then

nourish.
process
require.
thankful
fruitful
seasons
consume
rejoice
divine
bounty

ing is made
ur has been
has been
I shall tell
rmer make
d, and per
me over it,
e, and even
stiff. Then

the wheat is sown. A man scatters
it in handfuls over the field; and a
narrow is drawn across the ridges, and
along them, in order to cover the seed,
that it may be saved from the birds,
and from the scorching heat, and may
be mixed with the soil; and that by
the help of the sun, which God maketh
to shine, and of the rain which he
sends upon the earth, it may spring up,
and take root, and grow. It first ap-
pears as a green blade; after that, the
ear shoots out; and by and by, through
means of the warm weather, it becomes
ripe, and ready for being cut down.

When that time comes, which is
called harvest, the farmer gets a num-
ber of people, who, with reaping hooks,
cut down the crop, and put it into
sheaves, and set it up in shocks or
stooks, to be made quite dry. Then he
employs carts or waggons, to carry it
home from the field where it grew, to

the barn or farm-yard; and as he needs or pleases, he gets it thrashed by a large machine, or by a hand-flail. After it is thrashed, he is at great pains to winnow it well, and to take the chaff wholly and cleanly from the grain. Then the wheat is put into a kiln to be dried, that it may be fit for being wrought at the mill, where the miller grinds it, and makes it into flour. The flour is put into bags, and comes into the hands of the baker, who mixes it up with water, yest or barm, and salt, kneads it into dough, forms it into proper shape, and puts it into an oven, where it is so heated as to become bread, pleasant to the taste, and well fitted to nourish our bodies.

Now, since bread comes through all this long process, and requires so much of the labour of man, and of the blessings of heaven, you should think it a sin to waste any portion of it; you

as he needs should be thankful for it to that God who causeth corn to grow, and giveth fruitful seasons; and if you have any of it to spare, you should give what you do not need, or cannot consume, to those who have none, that the poor also may rejoice in the divine bounty.

LESSON XII.

THE SLOTH AND THE SQUIRREL.

na-ture	lev-el	squir-rel
clum-sy	pos-i-tion	frisk-ing
heavy-y	branch-es	dis-grace
ug-ly	quick-ness	act-ive
seiz-es	climb-ing	ful-fil
slow-ness	play-ful	neigh-bours

THE Sloth is a native of South America. It has a clumsy form, heavy eyes, and an ugly face. The strength of its feet is so great that it is very hard to free from its claws any thing it seizes. It lives on leaves and fruit.

The Sloth was so called from the slowness with which it moves when placed on level ground, but it is not fitted for such a position, and can scarcely drag itself along. When, however it is put into a tree, it hangs from the branches with its back towards the earth; in this, its natural position, it can get along with some quickness. This fact has not been long found out; had it been known, the animal would not have been called a Sloth. Some person who did not know that the Sloth could move quickly, wrote as follows:

"Whilst a Sloth was one day slowly climbing a tree, he was seen by a playful squirrel, which was frisking around the base. Ah! Mr. Sluggard, are you there? says the squirrel; why don't you get up faster? that tree will fall through mere age before you get to the top of it; you are truly a disgrace to all the creatures that dwell

led from the the word: can you not use your
 moves when mbs, and jump as I do? Hold, says
 at it is not fit e Sloth; not so fast; each of us
 d can scarce as his own way. I am not formed
 men, however r active feats, nor are you fit for slow
 ang from the ad sober motion: but let us both fulfil
 towards the e end for which we were made, and
 l position, it n we shall never disgrace either our
 e quickness. eighbours or ourselves.

g found out;
 animal would
 Sloth. Some
 at the Sloth
 as follows:

e day slowly
 n by a play.
 king around
 ard, are you
 why don't
 ree will fall
 you get to
 truly a dis
 that dwell

acorns
 ast-ed
 of-fee
 ng-land
 or-ests
 x-tent
 rip-ped
 an-ning

LESSON XIII.

THE OAK.

tim-ber
 splin-ter
 church-es
 floor-ing
 wains-cot
 ceil-ing
 per-fect
 saw-dust

men-tion
 Bi-ble
 Ba-shan
 fa-mous
 pop-lar
 He-brews
 in-cense
 em-blem

The Oak bears a fruit like a nut.
 These nuts are called acorns. They

have a bitter taste, but they are good food for poultry and pigs. Long ago men are said to have eaten them as bread; but these were most likely not the common acorns, but a large sweet kind, which are still eaten in Spain. A small acorn, when put into the ground, will, in process of time, become a large tree. In England, there are forests almost wholly of this wood, and of very great extent. Oak trees live to a great age. Some of them are thought to be older than the oldest man that ever lived.

The bark is stripped from the oak trees, and made use of in tanning leather. The timber itself is made into ships; for it is not so apt to splinter, or to rot under water, as other wood. After being sawn into planks or boards, it is used for all kinds of wood-work in houses and churches, such as flooring, wainscot, and ceilings,

they are good which are meant to stand for a long
 time. Long ago. Some wood-work of oak is, at
 present, in a sound and per-
 fect state, after having lasted for eight
 hundred years. The saw-dust that is
 made by sawing oak wood is used by
 dyers to give cloth a brown colour. It
 is also used for firing; and some people
 refer it for that use, when they smoke
 pork, after it has been salted, in
 order to make bacon and hams.
 There are little round things, like
 apples, that grow on oak trees; but
 they are not fruit, and not fit for being
 eaten. Their right name is galls, or
 gall nuts. They serve to dye things
 black, and to make ink. They are
 formed in this way: a little fly, with
 four wings, makes a small hole in the
 leaf of the oak, and lays an egg in it;
 round this egg grows the oak ap-
 ple, as it is called. The egg in the
 time the

worm becomes a fly, like the one that laid the egg; it then makes a hole through the ball, and gets away.

The oak is often made mention of in the Bible. Bashan was famous for the number and size of its oaks. It was under this tree, as well as the poplar and elm, that the Hebrews burnt incense, and paid worship to their idols after they forsook the true God. The oak is also spoken of in Scripture as an emblem of strength, and its leaf as an emblem of the falling nature of man.

the one that
makes a hole
away.

mention of in
amous for the
oaks. It was
as the poplar
ews burnt in
to their idols
e God. The
Scripture as
and its leaf
ing nature of

LESSON XIV.

LITTLE BIRDS.

ad-mire	slender	ar-rives
con-ceive	care-ful	an-swer
re-quires	dis-tance	fledg-ed
con-stant	con-tains	tempt-ing
dis-creet	ap-proach	for-sake
ad-vised	pro-vide	at-tend
pro-ceed	sup-ply	skil-ful
dis-creet	ab-sence	rea-son

WE cannot but admire the way in which little birds build their nests, and take care of their offspring. It is very easy to conceive that small things keep at a shorter time than those that are large. The eggs of small birds, therefore, require a place of more constant heat than the eggs of large birds, as they are apt to cool more quickly; and we observe that their nests are built

warmer and deeper, lined inside with softer matters, and guarded above with a better cover.

When the nest is built, nothing can exceed the care which both the male and female take to conceal it. If it is built in a bush, the slender branches are made to hide it wholly from the view; and if it is built among moss, nothing appears on the outside to show that there is a dwelling within. It is always built near those places where there is plenty of food; and the birds are careful never to go out or come in while there is any one in sight. Nevertheless when any person is near, they will sometimes be seen to enter the wood or alight upon the ground at a distance from the nest, and steal through the branches or among the grass, till, by a few degrees, they reach the nest which contains their eggs or their young ones.

ed inside with. The young birds, for some time after
 ed above with. They leave the shell, require no food;
 at the parent soon finds by their
 it, nothing chirping and gaping, that they begin
 both the mother feel the approach of hunger, and
 al it. If it tries to provide them with a supply.
 nder branches. In her absence, they lie quite close
 olly from the nest, try to keep each other warm.
 among mothers. During this time, also, they keep si-
 tside to showance; nor do they utter the slightest
 within. It is not till the parent returns. When
 places where she arrives, she gives a chirp, the
 and the bird meaning of which they know well,
 t or come and which they all answer at once,
 sight. Next each asking its portion. The parent
 r, they wives a supply to each by turns, taking
 er the wood are not to gorge them, but to give
 at a distance them often, and little at a time. The
 through the mother will, in this manner, feed fifteen
 rass, till, but eighteen young ones, without pass-
 nest which over one of them, and without giv-
 their young any one more than its proper
 share.

Some birds are hatched so bare of feather and helpless, that they can do nothing for some days but open their mouths for food. The mother is taught by instinct to make her nest, almost always in a tree or bush, out of reach of danger. Other birds, such as the common chick and duckling, are covered with down, and able to run or swim as soon as they come out of the shell. The mother always makes her nest on the *ground*; for if she made it in a tree, the young would run out of the nest, and fall down to the ground. Does the old bird know this, do you think?

When young birds are fully fledged and fitted for short flights, the old ones, if the weather is fair, lead them a few yards from the nest, and then compel them to return. For two or three or more days, they lead them out in the same manner, but tempting them, from

ed so bare one to time, to a greater distance.
 t they can and when it is seen that the young
 out open the hood can fly, and shift for themselves,
 other is taught when the parents forsake them for ever,
 nest, almost attend to them no more than they
 out of reach to other birds of the same flock.

such as the It is God that teaches the little birds
 ling, are c act thus, in as skilful and tender a
 le to run manner, when building their nests and
 e out of the ring for their helpless young, as if
 s makes he ey had the reason and the feelings
 she made human beings. Surely his wisdom
 l run out d goodness are throughout all his
 the ground aka.

this, do you

fully fledged
 the old ones
 them a few
 then compe
 or three o
 out in the
 them, from

LESSON XV.

THE SEASONS.

sea-sons	sul-try	ship-wreck
sum-mer	thun-der	shep-herd
au-tumn	light-ning	per-ish
win-ter	a-bound	beau-ty
re-new	at-tain	sup-port
cheer-ful	vi-gour	suc-ceeds
blos-som	com-forts	tem-pest
nat-ure	in-tense	scat-ter
as-sumes	gloom-y	mor-sels
as-pect	dread-ful	pro-strate

THERE are four seasons in the year: spring, summer, autumn, and winter. In spring, the farmer ploughs and sows his fields; the birds build their nests, lay eggs, and hatch them; they have been silent in winter, but now they renew their cheerful songs; the fruit-trees are in blossom; and all nature assumes a gay aspect. In summer, the weather gets very hot and sultry; the days are long, and for a week or two

ere is scarcely any darkness; there
 e thunder and lightning, and heavy
 showers; the trees are all over with
 leaves, and while some kinds of fruit
 begin to ripen, other kinds are quite
 ready for eating; flowers abound in the
 gardens and fields; the corn of all
 sorts, that was sown in spring, grows
 green and strong, and shoots into the
 ear, and appears to turn whitish; plants
 retain the full vigor of their growth;
 and the country wears its richest garb.
 In autumn, all the crops get ripe,
 and are cut down with scythes and
 sickles; apples, filberts, and other fruits
 of that kind are taken down from the
 trees, as fully ready for being pulled;
 the flowers fade by degrees, and day
 after day there are fewer of them in
 the open air; the leaves wither and fall
 off; the days are turning short; and
 though the weather is, for the most
 part, dry and steady, the air gets chilly

at night, and it is neither so safe nor so pleasant as it was in summer, to be walking out at a late hour. In winter the chief comforts of life are to be found within doors; there is now intense cold, hoar frost, ice, snow, and sleet; the days are short, and the nights are not only long, but dark and gloomy, except when the moon shines; sometimes there are dreadful storms, in which there are many shipwrecks at sea, and in which many shepherds and other people perish by land.

In all the seasons, we behold a present, a perfect, and an ever-working God. We behold him in the beauty and delights of the spring time. We behold him in the light and heat, the richness and the glory of the summer months. We behold him in the stores of food which he provides for us in autumn, that we may have enough to support us in the cold severe weather. Tr

so safe nor what succeeds. And we behold him in summer, to be the tempests of winter, when "he gives

In winter now like wool, scatters his hoar frost
are to be like ashes, and casts forth his ice like
is now in morsels," and when all nature lies prostrate
e, snow, and grate before him. In all these, we behold
rt, and the old the most striking proofs of the
g, but darkness, the wisdom, and the goodness
the moon of him who is God of the seasons.

are dreadful
many ships
many shepherds
by land.

behold a pre-
ever-working
the beauty
time. We
nd heat, the
the summer
n the stores
s for us in
e enough to
ere weather

LESSON XVI.

THE CUCKOO.

co-koo	re-mains	un-clean
ag-pie	suit-ed	de-serts
a-vy	hab-its	hos-tile
u-mage	spar-row	pur-sue
sects	con-trives	o-blige
i-grate	fel-low	shel-ter
ri-tain	nest-ling	Jew-ish
re-land	fos-ter	for-bade

The cuckoo is about fourteen inches

in length, and is shaped somewhat like the
 a magpie. The head, neck, back, and
 wings are of a dove colour; the throat
 is pale gray; the breast and belly are
 white, crossed with wavy lines of black.
 The tail consists of ten feathers, the
 two middle ones being black, with
 white tips, and the others dusky, and
 marked with spots of white on each
 side of the shaft. The legs are of a
 yellow colour, and the claws white.
 The plumage of the young birds is
 chiefly brown, mixed with an iron and
 blackish hue

The cuckoo is one of those birds
 that migrate. It visits Great Britain
 and Ireland in spring, and quits them
 early in summer. While it remains
 with us, it flies about from tree to tree,
 and from wood to wood, and sends
 forth that cheerful voice which both
 old and young hear with delight; and
 then it sets off for some other part of

somewhat like the world, to enjoy the only reason
back, and suited to its tastes and habits.

The cuckoo neither builds a nest
nor hatches its own eggs, nor rears its
own young. The female fixes upon the
feathers, the nest of some other bird, very often that
black, with of the hedge-sparrow, and in the ab-
sence of the owner, lays her egg; for
she seldom or never lays more than one
egg in the same nest. No sooner have
the eggs been hatched than the young
cuckoo contrives to turn out its fellow
nestlings, and thus become the sole ob-
ject of its nurse's care. Nature seems
to provide for its doing so, by giving it
a broad back, with a hollow in the
middle; which shape it loses when it
has no longer any use for it.

The young cuckoo remains three
weeks in the nest before it flies; and
the foster parent feeds it more than five
weeks after it has left the nest. But
as soon as it can provide for itself, it

deserts its former friends, and follows
its own course. All the smaller birds
seem to regard the cuckoo as a foe.
They often pursue it, and oblige it to
take shelter in the thickest branches
of the tree, to which it retreats for
safety. The Jewish law made the
cuckoo an unclean bird, and forbade
the people to eat it.

LESSON XVII.

MILK, BUTTER, AND CHEESE.

but-ter	stom-ach	nour-ish
earth-en	squeez-ed	ex-horts
skim-med	cheese-press	sin-cere
mar-ket	as-sumes	e-steem
li-quit	Eng-land	lang-uage
sub-stance	Scot-land	fig-ure
a-cid	Ire-land	de-note
curd-led	sa-cred	pur-suit
ten-net	com-pares	mon-ey

AMIDST the many kinds of food which

a, and follow our Maker has been pleased to provide
 smaller bird for us, the milk of cows is one of the
 koo as a food most pleasant and most useful. Almost
 d oblige it to all young persons like it, and nothing
 keast branches more wholesome for them, whether
 t retreats for they take it by itself, or along with
 w / made the other food.

and forbade It is from milk that we get butter
 and cheese. After it is taken from the
 cows, it is put into large flat dishes,
 made of wood, or of tin, or of earthen-
 ware; and there it stands till the next
 day, when the cream or oily part of the
 milk is found to have come to the top.

The cream is skimmed off, and poured
 into a vessel called a churn, in which it
 is tossed and beaten about till lumps
 of butter are formed. These are then
 taken out, washed well from the milk
 that may still be mixed with them,
 and put up in such a way as either
 be salted for winter stock or carried
 to market for sale. The liquid sub-

stance that is left behind in the churn, called
is butter-milk, which is also called r-bein
churned milk, and sometimes, from it's g eat
being a little acid, sour milk. In E

Cheese is made either of new milk they a
or of skimmed milk. The milk in a Scot
made somewhat warm. It is then mes
curdled by some sour substance; and nough
for this purpose a substance named given t
rennet, which is made of a calf's stomod b
ach, is chiefly used. The curds are row-n-
then squeezed, so as to be freed from only ph
the thin liquor called whey, and when or the
made as dry as they can be by the A sa
hand, have some salt mixed with them; of God
and, in this state, they are put into a o mill
cheese-press, by means of which they o it
are made firm and solid. After being nourish
kept there a certain time, they become turned
cheese; and the cheese assumes the childre
form or shape of the vessel in which he wri
the curds were when put into the of the
cheese-press. The cheese having been by."

the churn placed on a shelf to dry, is then ready also called being taken to market, or for sale, from being eaten.

In England, the butter-milk and the new milk they are mostly used to feed pigs; but milk in Scotland and Ireland, though sometimes they are used in the same way, they are not thought of too much value to be merely given to the pigs; they are used for food by boys and girls, and also by grown-up people; and are found not only pleasant to the taste but also good for the health.

A sacred writer compares the word of God to milk, because, as it belongs to milk to nourish the bodies of babes, so it belongs to the word of God to nourish the souls of those who have turned to God, and become as little children. He exhorts those to whom he writes, to "desire the sincere milk of the word, that they may grow thereby." Among the Jews, milk was held

in the greatest esteem. In their language, it was used as a figure to denote the greatest blessings. The land of promise was said to be "a land flowing with milk and honey." And when counsel is given to sinners, that they should turn from the pursuit of the world, and seek to be happy in the favour of God, they are spoken to in these terms: "H, all ye that thirst, come to the waters, and he that hath no money, come, buy and eat; yee come, buy wine and milk, without money and without price."

LESSON XVIII.

NOUN, PRONOUN, VERB.

JOHN is the name of a boy; therefore the word *John* is called a *noun*, because a noun is the name of a person, place, or thing. I can say, *John*

their language, or I can say, *he* runs; hence *he* to denote said to be a *pronoun*; because a *pronoun* is a word used instead of a noun. When I say, John *sits*, I express the *state* or *posture* in which John is. When that the say, John *strikes* the table, I express it of that he *does*. When I say that John is hurt by a fall, I express what John suffers; and therefore the words *sits*, *strikes*, and *is hurt*, are called *verbs*; because a verb is a word which means *to be*, *to do*, or *to suffer*. Thus, when I say, James reads his book; *James* (the name of the boy) is a *noun*; *reads* (what James does) is a *verb*; *his* (the word used instead of James) is a *pronoun*; and *book* (the name of what he reads) is a *noun*.

y; there
a *noun*,
of a per
say, John

LESSON XIX.

THE HERRING.

com-mon	green-ish	hauled	buoys.
her-ring	shin-ing	cur-ing	own
sev-en	stretch-ed	lay-ers	sea,
inch-es	sink-ing	brush-wo	ers, who
point-ed	mesh-es	car-riage	e caught
arm-ed	shak-en	thou-sand	main ti
			t. Th
			catch
			they
			members.

THE common herring is from seven to twelve inches in length. The head and mouth are small, and the tongue short, pointed, and armed with teeth. The back is of a greenish colour, and the belly and sides are of a white shining hue. The scales are large for the size of the fish. Those which have the milt are the males; those which have the roe are the females.

Herrings are caught with nets stretched in the water, one side of which is kept from sinking by means of

buoys. As the other side sinks by own weight, the net thus hangs in sea, like a screen; and the herrings, when they try to pass through it, are caught in the meshes. There they remain till they are shaken or picked out. The nets are always stretched to catch herrings during the night, they are then taken in greatest numbers.

After the nets are hauled, the herrings are thrown on the deck of the vessel, or on the beach; and the crew employ themselves in curing them. One party opens and guts them, a second salts them, and a third packs them into barrels in layers of salt. The red herrings lie a day and a night in brine; they are then taken out, strung by the gills on little wooden spits, and hung over a fire of brush-wood, which yields much smoke but no flame. When smoked and dried, they are put into

barrels for carriages. When the breath
rings are large, seven or eight hundred of ab
will fill a barrel; but when they come
small, it sometimes requires more than a thousand.
a thousand.

LESSON XX.

FUEL.

fu-el	west-ern	pre-ven
grav-el	flu-id	mas-siv
cen-tral	stud-ded	pil-lars
ex-ists	rush-es	col-lect
fen-ny	pas-ture	re-port
ex-tends	con-sumes	oc-cur

THE most common kinds of fuel used
in the British islands, are turf or peat
and coal. Turf is found in large beds
called, in England and Scotland, peat
mosses, and, in Ireland, bogs. These
beds are sometimes found on the sur-
face of the ground, and sometime

men the beneath layers of sand, gravel, or earth.
 eight hundred fathoms abounds in all the northern, and
 when they come of the central countries of Europe
 more than a mile. It not only exists in fenny plains,
 but in moist tracts of mountain land,
 extends as far up as the trees, plants,
 and herbs from which it is thought to
 have been first formed. In some parts
 of the western shores of Great Britain,
 it runs to an unknown distance into
 the sea. The depth of bogs or mosses
 varies from a few feet to twelve or fif-
 teen yards. Sometimes it exists in a
 fluid state, studded with tufts of
 mosses; but when more solid, heath
 and coarse grass grow upon it, and in
 the dry season, afford pasture for sheep,
 and even for cows and horses. In deep
 bogs, the upper part of the peat, called
 turf, in Ireland, does not burn so well
 as that at the bottom. In most places,
 it is cut with sharp spades into solid
 masses of the size and form of bricks.

It dries slowly by being laid out in the open air, and when hard is used for firing. It kindles very fast, burns with a bright flame, and forms a pleasant fire; but it consumes quickly, and does not throw out so much heat as coal.

Coal abounds more in England than in any other part of the world. It is sometimes found near the surface of the earth, but is more often dug from deep pits or mines. It runs along the earth in veins or beds; one of which in the north of England, has been traced eight hundred feet below the surface of the ground, and so far under the sea that ships of the largest burden can float over the men's heads while they are at work. To prevent the earth from falling in, huge massive pillars of coal are left standing here and there. Long ago, the foul air which collects under the ground

out in the mines sometimes to be set on fire by
 the lamps of the miners, and, blowing
 with a loud report, to kill many
 of them on the spot; but this does not
 occur so often now, since Sir Humphry
 Davy found out that a lamp with a
 piece of wire gauze round about it
 would not set fire to the foul air.
 Lamps so secured are called safety
 lamps. In the surface of the earth
 dug from the bowels of the earth
 along the sides of which
 of which has been
 below the surface
 and so far
 the largest
 men's heads
 To prevent
 huge masses
 ft standing
 o, the foul
 the ground

SECTION III.

Words of Three Syllables.

LESSON I.

THE CALL OF ABRAM.

Te-rah	Si-chem	de-part-ed
Na-hor	Mo-reh	jour-ney-ing
de-scent	fam-ine	Ca-naan-ite
Chal-dees	so-journ	ap-pear-ed
di-vine	E-gypt	tra-vel-ling
Sa-rai	re-ceive-d	de-cep-tion
neph-ew	fam-i-lies	con-sist-ing
Ha-ran	hes-i-tate	men-ser-vant

ABRAM was the eldest son of Terah the son of Nahor, who was the seventh in descent from Shem, the eldest son of Noah. While he was living in Ur of the Chaldees, he received this command from God, Get thee

at of thy country, and from thy
 hundred, and from thy father's house,
 into a land that I will show thee, and
 will make of thee a great nation,
 and I will bless thee, and make thy
 name great; and thou shalt be a
 blessing; and I will bless them that
 bless thee, and curse him that curs-
 eth thee; and in thee shall all families
 of the earth be blessed. With that
 word for which he was ever after so
 noted, Abram did not hesitate to obey
 the divine command, but forthwith
 parted, taking along with him
 Sarai his wife, Sarai his wife, and
 Lot his nephew. Journeying to the
 northwest, they came to a place
 called Haran, where Terah died.
 After this event, Abram again took
 Sarai his wife, and Lot, his brother's
 son, and all their substance, and all the
 goods that they had gotten in Haran,
 and went forth to go into the land

of Canaan; and into the land of Canaan they came.

And Abram passed through the place of Sichem, unto the plain of Moreh; and the Canaanite was then in the land. And the Lord appeared unto Abram, and said, Unto thee will I give this land: and he builded he an altar unto the Lord, who appeared unto him. And he removed thence unto a mountain of the east of Bethel, having Bethel on the west, and Hai on the east; and there he builded an altar unto the Lord, and called upon the name of the Lord. And Abram journeyed, going on still towards the south. While he was thus travelling from one part of Canaan to another, there arose a great famine in the land, and Abram went down to Egypt to sojourn there. On his way to Egypt, being afraid that the people of that coun-

would kill him for the sake of
 his wife, who was very fair to look
 upon, he agreed with Sarai that she
 should pass for his sister. By this
 it, he brought plagues on the king
 of Egypt and his household, and had
 nearly led them to commit a great
 crime. But the king, finding out
 that Sarai was the wife of Abram,
 ordered them to leave the country.
 And when they went back to the land of
 Canaan, carrying with them the
 presents which Abram had received
 from the king on Sarai's account,
 consisting of sheep, and oxen, and
 asses, and men-servants, and maid-
 servants, and she-asses, and camels.

LESSON II.

THE PARTING OF ABRAM AND LOT.

herds-men	Zo-ar	where-up-on
quar-rel	E-gypt	de-stroy-ed
Jor-dan	Mam-re	Co-mor-rah
Sod-om	He-bron	par-a-dise

Now Abram was very rich in cattle, in silver, and in gold. And Lot also, who was with Abram, had flocks and herds, and tents. And the land was not able to bear them, that they might dwell together, for their substance was great. Whereupon there arose a strife between the herdsmen of Abram and Lot. And Abram said to Lot, Let there be no quarrel, beseech thee, between me and thee, and between my herdsmen and the herdsmen; for we are brethren. Behold, the land is before thee; depart

from me, I pray thee: if thou wilt
 go to the left hand, I will take the
 right: and if thou choose the right
 hand, then I will go to the left. And
 Lot lifted up his eyes, and beheld
 all the country about Jordan, and it
 was well watered throughout, before
 the Lord destroyed Sodom and Go-
 morrah, even as the paradise of the
 Lord, and like the land of Egypt
 as thou comest to Zoar. And Lot
 chose to himself the country about
 the land of Jordan, and dwelt in Sodom. Abram
 that the also removed his tent, and came and
 dwelt in the plain of Mamre, which
 is in Hebror, and built there an altar
 unto the Lord.
 Abram said
 quarrel,
 and thee
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 ren. Be
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LESSON III.

THE AND DELIVERANCE OF LOT.

trib ute	cap-tive	re-volt-ed
al-lies	Sa-lem	de-feat-ed
Sid-dim	lat-chet	pur-su-ed
vict-uals	A-ner	pos-sess-or
He-brew	Esh-col	en-e-mies

WHILE Lot was living in Sodom, the king of that city, and the king of Gomorrah, and three other kings, who had paid tribute to another great king for twelve years, revolted in the thirteenth year. So that great king and his allies made war on the kings of Sodom and Gomorrah and their allies and defeated them in the vale of Siddim. And they took all the goods of Sodom and Gomorrah, and the victuals, and went their way. They also took Lot, Abram's brother's son, who dwelt

in Sodom, and all his goods. And there came one that escaped, and told Abram the Hebrew; for he dwelt in Mamre. And when Abram heard that his brother's son was taken captive, he armed his trained servants, born in his house, three hundred and eighteen, and pursued after them and smote them, and brought back Lot, and all the people, and all the goods.

And the king of Sodom went out to meet Abram after his return. The king of Salem also, being the priest of the most high God, brought forth bread and wine. And he blessed Abram, and said, Blessed be Abram, by the most high God, possessor of heaven and earth, and blessed be the most high God, who hath given thine goods of thine enemies into thy hands. And Abram gave him tithes, or the tenth part of all. And the king of Sodom said, Give me the persons, and take the goods to

thysself. And Abram said to the king of Sodom, I lift up my hand unto the Lord, the most high God, the possessor of heaven and earth, that, from a thread to a shoe-latchet, I will not take any thing that is thine, lest thou shouldst say, I have made Abram rich: save only that which the young men have eaten, and the portion of the men who went with me, Aner, Eshcol, and Mamre: let them take their portion.

LESSON IV.

DUTY OF CHILDREN TO THEIR PARENTS.

LET children who would fear the Lord,
 Hear what their teachers say;
 With reverence meet their parents
 word,
 And with delight obey.

the king have you not heard what dreadful
unto the plagues

Are threaten'd by the Lord,
To him that breaks his father's law,
Or mocks his mother's word?

But those who worship God, and give
Their parents honour due,
Here, on this earth, they long shall live
And live hereafter too.

LESSON V.

THE FARMER AND HIS SONS.

declin-ing
per-ceive-d
in-junc-tion
fam-i-ly
dis-cov-er
con-ceal-ed
as-sur-ed

ar-ri-ved
dil-i-gence
be-long-ing
con-se-quence
plen-ti-ful
com-put-ing
in-dus-try

A WEALTHY old farmer, who had for
some time been declining in his health,

perceiving that he had not many days to live, called together his sons to his bedside. My dear children, said the dying man, I leave it with you, as my last injunction, not to part with the farm, which has been in our family these hundred years; for, to disclose to you a secret, which I had from my father, and which I now think proper to make known to you, there is a treasure hid somewhere in the grounds, though I never could discover the exact spot where it lies concealed. However, as soon as the harvest is got in, spare no pains in the search, and I am well assured you will not lose your labour. The wise old man was no sooner laid in his grave, and the time he mentioned arrived, than his sons went to work, and, with great vigour and diligence, turned up again and again every foot of ground belonging to their farm; the consequence of

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which was, that, though they did not find the object of their pursuit, their lands yielded a far more plentiful crop than those of their neighbours. At the end of the year, when they were settling their accounts, and computing their great profits, I will venture a wager, said one of the brothers, more acute than the rest, that this was the concealed wealth my father meant. I am sure, at least, we have found this, that *industry is itself a treasure.*

LESSON VI.

LOVE BETWEEN BROTHERS AND SISTERS.

WHATEVER brawls disturb the street,
 There should be peace at home;
 Where sisters dwell, and brothers
 meet,
 Quarrels should never come.

which was, that, though they did not find the object of their pursuit, their lands yielded a far more plentiful crop than those of their neighbours. At the end of the year, when they were settling their accounts, and computing their great profits, I will venture a wager, said one of the brothers, more acute than the rest, that this was the concealed wealth my father meant. I am sure, at least, we have found this, that *industry is itself a treasure*.

Birds in their little nests agree;
 And 'tis a shameful sight,
 When children of one family
 Fall out, and chide, and fight.

Pardon, O Lord, our childish rage,
 Our little brawls remove;
 That, as we grow to riper age,
 Our hearts may all be love.

LESSON VII.

THE LARK AND HER YOUNG.

sub-sist-ence

at-ten-tion

con-cern-ing

oc-ca-sion

in-junc-tion

ac-quaint-ed

as-sist-ance

de-fer-red

in-tend-ed

vis-it-ed

re-solv-ed

per-form-ed

A LARK having built her nest in a field of corn, it grew ripe before her young were able to fly. Afraid for

their safety, she enjoined them, while
 she went out in order to provide for
 their subsistence, to listen with great
 attention, if they should hear any
 discourse concerning the reaping of
 the field. At her return, they told
 her that the farmer and his son had
 been there, and had agreed to send
 to some of their neighbours to assist
 them in cutting it down next day.
 And so they depend, it seems, upon
 neighbours, said the mother; very
 well, then, I think we have no occa-
 sion to be afraid of to-morrow. The
 next day she went out, and left with
 them the same injunction as before.
 When she returned, they acquainted
 her that the farmer and his son had
 again been there, but as none of their
 neighbours came to their assistance,
 they had deferred reaping till the next
 day, and intended to send for help
 to their friends and relations. Since

their safety, she enjoined them, while she went out in order to provide for their subsistence, to listen with great attention, if they should hear any discourse concerning the reaping of the field. At her return, they told her that the farmer and his son had been there, and had agreed to send to some of their neighbours to assist them in cutting it down next day. And so they depend, it seems, upon neighbours, said the mother; very well, then, I think we have no occasion to be afraid of to-morrow. The next day she went out, and left with them the same injunction as before. When she returned, they acquainted

they still depend upon others, I think we may yet venture another day, says the mother; but, however, be careful, as before, to let me know what passes in my absence. They now informed her that the farmer and his son had a third time visited the field; and, finding that neither friend nor relation had regarded their summons, they were resolved to come next morning, and cut it down themselves. Nay, then, replied the lack, it is time to think of removing; for *as they now depend only on themselves to do their own work, it will certainly be performed.*

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LESSON VIII.

THE YOUNG MOUSE.

In a crack near the cupboard, with
 dainties provided,
 A certain young mouse with her
 mother resided;
 So securely they lived in that snug
 quiet spot,
 Any mouse in the land might have
 envied their lot.

But, one day, the young mouse, who
 was given to roam,
 Having made an excursion some way
 from her home,
 On a sudden return'd, with such joy in
 her eyes,
 That her grey, sedate parent express'd
 some surprise.

"O mother," said she, "the good folks
 of this house,
 I'm convinc'd, have not any ill-will to
 a mouse;
 And those tales can't be true you
 always are telling,
 For they've been at such pains to con-
 struct us a dwelling.

The floor is of wood, and the walls are
 of wires,
 Exactly the size that one's comfort
 requires;
 And I'm sure that we there should
 have nothing to fear,
 If ten cats, with their kittens, at once
 should appear.

And then they have made such nice
 holes in the wall,
 One could slip in and out, with no
 trouble at all.

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But forcing one through such rough
crannies as these,
Always gives one's poor ribs a most
terrible squeeze.

But the best of all is, they've provided
us well

With a large piece of cheese, of most
exquisite smell;

'Twas so nice, I had put in my head to
go through,

When I thought it my duty to come and
fetch you."

"Ah, child," said her mother, "believe,
I entreat,

Both the cage and the cheese are a
terrible cheat;

Do not think all that trouble they took
for our good;

They would catch us, and kill us all
there, if they could,

As they've caught and killed scores;
and I never could learn

That a mouse, who once entered, did
ever return!"

*Let the young people mind what the old
people say,*

*And when danger is near them, keep out
of the way.*

LESSON IX.

THE OLD MAN AND HIS ASS.

mar-ket	crip-pled	dis-mount-ing
trudg-ing	hon-est	a-mis-ing
whist-ling	shoul-ders	com-plai-sance
re-buke	bar-gain	a-sun-der

AN old man and his little boy were
driving an ass to the market to sell.
"What a fool is this fellow," says a
man upon the road, "to be trudging it

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on foot with his son, that his ass may
 go light!" The old man, hearing this,
 set his boy upon the ass, and went
 whistling by his side. "Why, sirrah,"
 cries a second man to the boy, "is it
 fit for you to be riding, while your
 poor aged father is walking on foot?"
 The father, upon this rebuke, took
 down his boy from the ass and mount-
 ed himself. "Do you see," says a
 third, "how the lazy old knave rides
 along upon his beast, while his poor
 little boy is almost crippled with
 walking?" The old man no sooner
 heard this, than he took up his son
 behind him. "Pray, honest friend,"
 says a fourth, "is that ass your own?"
 "Yes," says the man. "One would
 not have thought so," replies the other,
 "by your loading him as you do with-
 out mercy. You and your son are bet-
 ter able to carry the poor beast than
 he is to carry you." "Anything to

on foot with his son, that his ass may go light!" The old man, hearing this, set his boy upon the ass, and went whistling by his side. "Why, sirrah," cries a second man to the boy, "is it fit for you to be riding, while your poor aged father is walking on foot?" The father, upon this rebuke, took down his boy from the ass and mounted himself. "Do you see," says a third, "how the lazy old knave rides

please," says the owner; and dismounting with his son, they tied the legs of the ass together, and by the help of a pole tried to carry him upon their shoulders over the bridge that led to the town.

This was so amusing a sight, that the people came in crowds to laugh at it till the ass, not liking the too great complaisance of his master, burst asunder the cords which tied him, slipped from the pole, and tumbled into the river. The poor old man made the best of his way home, ashamed and vexed, that, by trying to please every body, he had pleased nobody, and lost his ass into the bargain.

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LESSON X.

SIGNS OF RAIN.

THE hollow winds begin to blow,
 The clouds look black, the glass is low,
 The soot falls down, the spaniels sleep,
 And spiders from their cobwebs creep.
 Hark! how the chairs and tables crack;
 Old Betty's joints are on the rack;
 Loud quack the ducks, the peacocks
 cry;

The distant hills are seeming nigh.
 How restless are the snorting swine!
 The busy flies disturb the kine:
 Low o'er the grass the swallow wings;
 The cricket, too, how sharp he sings!
 Puss, on the hearth, with velvet paws,
 Sits wiping o'er her whiskered jaws;
 Through the clear stream the fishes
 rise,
 And nimbly catch the incautious flies:

The frog has changed his yellow vest,
 And in a russet coat is dressed;
 My dog, so altered in his taste,
 Quits mutton bones, on grass to feast;
 And see yon rooks, how odd 'their
 flight,

They imitate the gliding kite,
 And headlong downward seem to fall,
 As if they felt the piercing ball.
 'Twill surely rain, I see with sorrow
 Our jaunt must be put off to-morrow.

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LESSON XI.

THE STABLE.

prin-ci-pal
or-na-ment
an-i-mals
sub-ject-ed
pur-pos-es
af-fec-tion
en-ter-tain
ca-pa-ble
e-lud-ing
vi-gi-lant

in-stant-ly
con-tra-ry
do-mes-tic
trav-el-lers
fre-quent-ly
ar-ti-cle
prop-er-ty
dis-tin-guish
in-her-its
ob-sti-nate

THE principal ornament of the stable is the horse, which, of all the animals subjected to the purposes of man, is the most useful. It is docile and mild in its nature, and by kind treatment may be made to entertain the greatest affection for its master. It is not certain from what country the horse first came, as it is found in almost

every climate of the globe, except within the Arctic circle. Large herds of horses are seen wild among the Tartars: they are of a small breed, very swift, and capable of eluding the most vigilant pursuers. They will not admit a strange animal, even of their own kind, into their herd; but will instantly surround it, and compel it to provide for its safety by flight. In some other parts of the world, on the contrary, the wild horses often use all their efforts to induce the domestic ones to join them, and with such effect, that travellers are frequently stopped on their journey.

The Arabs are very famous for their horses, which they manage by kindness alone, seldom or never using either whip or spur. But for size, strength, swiftness, and beauty, the English horses now excel those of every other part of the world. Eng-

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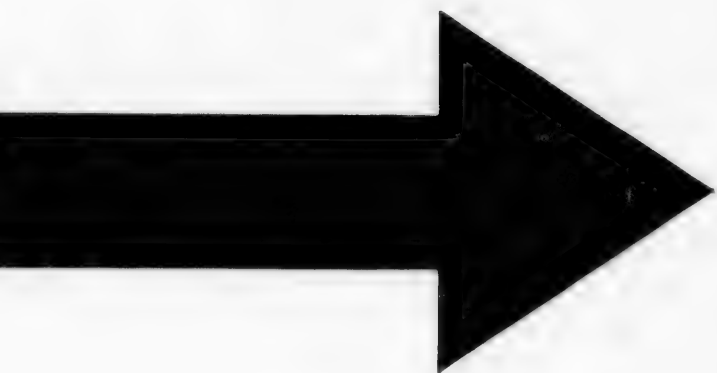
The ass, though not so handsome as the horse, is stronger for its size, and much more hardy. It is also less subject to disease, and can live on humbler fare. It is only in the article of water that it can be said to be dainty; of that it will drink only the cleanest. When very young, the ass is sprightly; but it soon loses that property, often through ill treatment, and becomes slow, stupid, and headstrong. If well used, it sometimes becomes greatly attached to its owner, whom it can scent at a great distance, and easily distinguish from others in a crowd. The Spanish ass is the finest animal of the species.

The mule, springing from the union of the ass with the mare, inherits the

lish race horses often run at the rate of a mile in two minutes; and one very famous horse has been known to run almost a mile in one minute.

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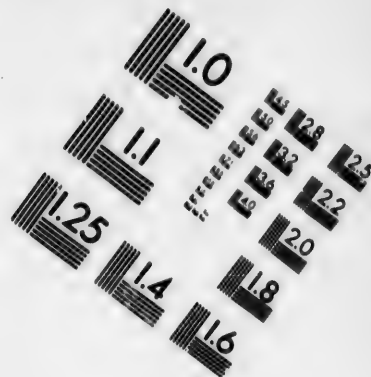
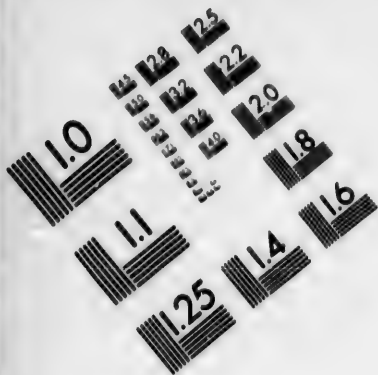
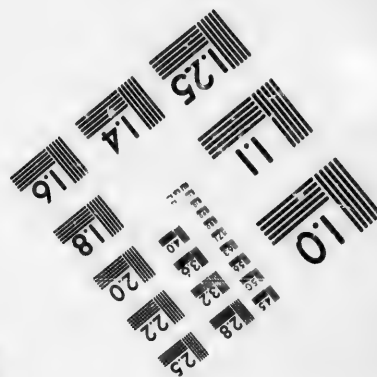
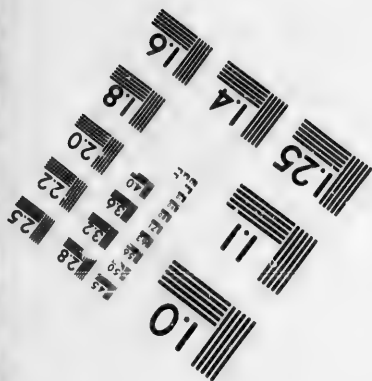
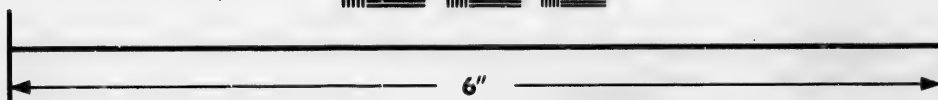
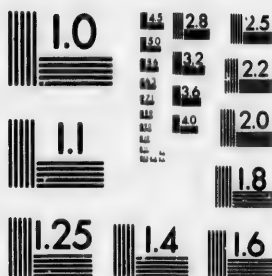


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small legs, long ears, and cross on the back of the former, and the handsome shape which distinguishes the latter. It is more obstinate than the ass; but is of great value for its sureness of foot, which enables it to pass with safety along the most rugged paths, if left to the guidance of its own instinct. The mule lives longer than either the horse or the ass.

LESSON XII.

THE CHANGES OF NATURE.

ALL nature dies, and lives again;
 The flower that paints the field,
 The trees that crown the mountain's
 brow,
 And boughs and blossoms yield,
 Resign the honours of their form,
 At winter's stormy blast,

And leave the naked, leafless plain
A dreary, cheerless waste.

Yet soon reviving plants and flowers
Anew shall deck the plain;
The woods shall hear the voice of
spring,

And flourish green again.

So man, when laid in lonesome grave,
Shall sleep in death's dark gloom,
Until the eternal morning wake
The slumbers of the tomb.

O may the grave become to me
The bed of peaceful rest,
Whence I shall gladly rise at length,
And mingle with the blest!

LESSON XIII.

FRUIT.

goose-ber-ries

Syr-i-a

per-fec-tion

quan-ti-ties

de-light-ful

oc-cu-py

Sep-tem-ber

gen-e-ral

Lu-cul-lus

cher-ry-pit

con-vert-ed

med-i-cine

va-ri-ous

dis-tin-guish

THE most common kinds of fruit, of which little boys and girls are fond, and which grow in this country, are apples, pears, cherries, currants, and gooseberries. Of these, apples remain longest in season, and are used in the greatest number of ways. It is thought that the apple-tree is a native of the East. It is mentioned by the prophet Joel, as one of the fruit trees of Syria. But it appears to be in greater request,

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or at least in more common use now, than it was long ago; and it has nowhere been brought to greater perfection than in England. It abounds most in the counties lying round the Bristol channel, which are sometimes called the cider counties, from the great quantities of cider made there from the apples. It must be delightful to visit these counties, either in spring, when the trees are covered with blossoms, or in autumn, when they are laden with fruit. Some of the orchards occupy a space of forty or fifty acres; and, in a good year, an acre of orchard will produce about six hundred bushels of apples. The cider harvest is in September.

The pear is a very wholesome kind of fruit, though perhaps not so wholesome as the apple; and it is made into a kind of liquor called perry. The wood of the pear-tree is firmer and

more durable than that of the apple-tree; and, in old orchards, we sometimes see pear-trees in full vigour long after the apple-trees have begun to decay. This fruit was well known to the ancients, and is supposed to have been brought to England by the Romans. The Chinese are very fond of it, and are said to have brought it to greater perfection than any of the nations of Europe.

The cherry-tree is a native of Asia, and was first brought to Europe by a Roman general, named Lucullus. It is now one of the most common fruits; and one species of it, the black cherry, is sometimes found wild among the bleakest mountains of Scotland. It is a curious thing, that the game at which we play by pitching cherry-stones, is known to be many hundred years old, and was then called *cherry-pit*.

There are three kinds of currants,

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red, white, and black, all natives of the British islands. The red kind is chiefly used for making jelly; and the white is converted into wine, which when the fruit is good, and the juice not mixed with water or spirits, is almost equal to what is made from grapes. Black currants are not so pleasant to the taste as red and white ones; but they are said to have qualities which make them sometimes serve as medicine. They answer very well for tarts and puddings, and the jelly made from them is very good for sore throats. The leaves of the black currant have a strong taste; and if a small portion be mixed with black tea, the flavour will become nearly the same as that of green tea. A number of currant-bushes forms a very great ornament to a garden; and when the red and white kinds are trained up against the walls of a cottage, they look almost

as well as the vines of Italy and Spain. Gooseberries are also of various colours, white, yellow, green, and red. The yellow gooseberries have the richest flavour; and they are therefore the best for eating, and for making wine. If the berries are of a good sort, and the wine is properly made, it is not easy to distinguish it from the best French wine. The red gooseberries are next in fineness to the yellow, though they are commonly a little acid. Green and white gooseberries sometimes grow very large, but they are neither so pleasant nor so useful as the red and yellow. All the kinds of gooseberries are brought to great perfection in the west of England, where they have shows of this kind of fruit, and give prizes to those who grow the best.

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LESSON XIV.

FATHER WILLIAM.

"You are old, father William," the young man cried;

"The few locks that are left you are grey:

You are hale, father William, a hearty old man;

Now tell me the reason, I pray."

"In the days of my youth," father William replied,

"I remembered that youth would fly fast;

And abused not my health and my vigour at first,

That I never might need them at last."

"You are old, father William," the young man cried,

"And pleasures with youth pass away;

And yet you lament not the days that
are gone;

Now tell me the reason, I pray."

"In the days of my youth," father
William replied,

"I remembered that youth could not
last;

I thought of the future, whatever I did,
That I never might grieve for the
past."

"You are old, father William," the
young man cried,

"And life must be hast'ning away;

You are cheerful, and love to converse
upon death;

Now tell me the reason I pray."

"I am cheerful, young man," father
William replied;

"Let the cause thy attention engage;

In the days of my youth I remember :
 my God,
 And he hath not forgotten my age."

LESSON XV.

MAP OF THE WORLD.

di-vi-ded	Da-ri-en
con-ti-nents	re-sem-blance
A-fri-ca	cor-re-sponds
At-lan-tic	Mex-i-co
Pa-cif-ic	New-found-land
In-di-an	ter-mi-nates
com-pre-hends	dan-ger-ous
Hem-i-sphere	en-tire-ly
sep-ar-ates	A-mer-i-ca
ap-proach-es	Med-i-ter-ra-ne-an

THE land on the surface of the earth
 is divided into five continents, Europe
 Asia, Africa, North America, and South

America; and the water is divided into five oceans, the Northern, the Southern, the Pacific, the Atlantic, and the Indian. The globe is also sometimes divided into two hemispheres, or half globes; the Eastern Hemisphere, which comprehends Europe, Asia, and Africa, with part of the Northern, Southern, Atlantic, and Pacific Oceans, and the whole of the Indian Ocean; and the Western Hemisphere, consisting of America, part of the Northern, Southern, and Atlantic Oceans, and nearly the whole of the Pacific Ocean.

Of the continents, Europe is the smallest. It is bounded on the North by the Arctic Ocean; on the East, by Asia; on the South, by the Mediterranean Sea; which separates it from Africa; and on the West, by the Atlantic Ocean, which separates it from America. Asia lies to the east of Eu

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rope, and is bounded on the South by the Indian Ocean, and on the East by the Pacific. In the south-west it is joined to Africa by the Isthmus of Suez; and, in the north-east it approaches within forty-five miles of America, at Behring's Straits: at the equator, it is twelve thousand miles distant from America. Africa lies to the south of Europe, and is bounded on the East by the Red Sea and the Indian Ocean; on the South, by the Southern Ocean; and on the West, by the Atlantic. The shortest distance between Africa and South America is two thousand miles. America, or the western continent, is entirely cut off from all the rest, having the Atlantic Ocean on the East, the Pacific on the West, and the Southern on the South; the whole of its northern shores have not yet been explored. North and South America are joined by a narrow

neck of land, called the Isthmus of Darien. The eastern side of North and South America bears a striking resemblance to the western shores of Europe and Africa. Greenland corresponds to Norway and Sweden; Hudson's Bay, to the Baltic Sea; Newfoundland, to Great Britain and Ireland; and the Gulf of Mexico, to the Mediterranean Sea. South America first juts out to the East, and then retreats away to the West, ending in Cape Horn: as Africa does to the West, and then falls back to the East, ending in the Cape of Good Hope. On the western side, America is guarded by a lofty range of mountains, extending from Cape Horn to Behring's Straits; and you will observe that the same chain of mountains again begins on the western side of Behring's Straits, and runs along the East and South of Asia, and the East of Africa,

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till it terminates in the Cape of Good Hope. Besides these continents, there is a large tract of land called New Holland, which is commonly reckoned an island, though it is about three-fourths of the size of Europe.

Of the Oceans, you will observe that the Pacific is the largest: it occupies almost half the globe. The Northern and Southern Oceans are, during the winter seasons of the year, entirely covered with ice; and it is sometimes dangerous to sail in them, even in summer, on account of the icebergs.

LESSON XVI.

EARLY WILL I SEEK THEE.

Now that my journey's just begun,
 My course so little trod,
 I'll stay before I further run,
 And give myself to God.

And, lest I should be ever led
 Through sinful paths to stray,
 I would at once begin to tread
 In wisdom's pleasant way.

If I am poor, He can supply,
 Who has my table spread;
 Who feeds the ravens when they cry,
 And fills his poor with bread.

And, Lord, whate'er of grief or ill
 For me may be in store,
 Make me submissive to thy will,
 And I would ask no more.

Attend me through my youthful way,
 Whatever be my lot;
 And when I'm feeble, old, and grey,
 O Lord, forsake me not.

Then still, as seasons hasten by,
 I will for heaven prepare;
 That God may take me when I die,
 To dwell for ever there.

LESSON XVII

ADJECTIVE, ADVERB.

ADJECTIVES and Adverbs are words used to express quality. Adjectives qualify Nouns, and Adverbs qualify Verbs and Adjectives. Thus *boy* is a *Noun*, because it is a *name* applied to a person; now, when I say *good boy*, I express a *quality* (that of goodness) which the boy possesses; *good*, there-

fore, is called an *Adjective*. Again, when I say, *a good boy says his lesson well*; *boy* (the name) is a *Noun*; *good* (the quality) is an *Adjective*; *says* (which affirms what the boy does) is a *Verb*; *his* (used instead of the boy's name) is a *Pronoun*; *lesson* (the name of what the boy says) is a *Noun*; and *well* (which expresses the quality of the boy's saying, or the manner in which he says his lesson) is an *Adverb*. In like manner, *John strikes the table smartly*; *John*, a *Noun*; *strikes*, a *Verb*; *table*, a *Noun*; and *smartly*, an *Adverb*, because it qualifies the *Verb*, or expresses the way in which John struck the table. Had it qualified the *Noun John*, it would have been, *smart John struck the table*; had it qualified *table*, it would have been, *John struck the smart table*; in both which cases *smart* would have been an *Adjective*. In the same way, when I say, *James is a very*

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good boy; very is an Adverb, because it does not qualify either of the Nouns James or boy, but the Adjective good.

LESSON XVIII.

THE VOICE OF SPRING.

I AM coming, little maiden !
 With the pleasant sunshine laden ;
 With the honey for the bee ;
 With the blossom for the tree ;
 With the flower and with the leaf ;
 Till I come the time is brief.

I am coming, I am coming !
 Hark, the little bee is humming ;
 See, the lark is soaring high,
 In the bright and sunny sky ;
 And the gnats are on the wing ;
 Little maiden, now is spring.

See the yellow catkins cover
 All the slender willows over;
 And on mossy banks so green
 Starlike primroses are seen;
 Every little stream is bright;
 All the orchard trees are white.

Hark! the little lambs are bleating;
 And the cawing rooks are meeting
 In the elms, a noisy crowd;
 And all the birds are singing loud;
 And the first white butterfly
 In the sun goes flitting by.

Turn thy eyes to earth and heaven!
 God for thee the spring has given,
 Taught the birds their melodies,
 Clothed the earth, and cleared the sky,
 For thy pleasure or thy food,—
 Pour thy soul in gratitude!

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LESSON XIX.

THE FLOWER GARDEN.

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in-dus-try	right-e-ous
in-flu-ence	car-na-tion
de-light-ful	sur-pas-ses
at-ten-tion	el-e-gance
in-struc-tion	con-tin-ue
vi-o-let	ac-quire-ments

My dear children, let us behold the flower garden, and reflect on the many beauties collected together in that little space. It is the art and industry of man, with the blessed influence of heaven, which has made it so delightful a scene; for what would it have been without these? A wild desert, full of thistles and thorns. Such also would youth be, if it were not trained with the greatest care and attention. But

when young people early receive useful instruction, and are wisely directed, they are like lovely blossoms, which delight us with their beauty, and will soon produce good and pleasant fruit.

Look at the *night violet*, which, towards evening, scents the garden with the sweetest perfume. It has no beauty; it is scarcely like a flower: it is little, and of a grey colour, tinged with green, and appears almost like a leaf. Is not this modest little flower, which, without show, perfumes the whole garden, like a person who has much sense, and to whom God has given more solid endowments, instead of beauty? My dear boys and girls, it is thus that the righteous man often does good in secret, and, almost without letting his left hand know what his right hand doeth, sheds around him the perfume of good works.

In the *carnation*, beauty and fra-

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grance are united, and it is certainly the most perfect of all flowers. It almost equals the tulip in its colours, and it surpasses it in the number of its leaves, and in the elegance of its form. It is like a person who has both sense and beauty, and knows how to gain the love and respect of all who know him.

Let us now behold the *rose*: its colour, form, and perfume charm us. But it appears to be frail and fading, and soon loses that rich hue in which it excels all other flowers. This should be a useful lesson to those who seek to shine only in beauty, and it should lead them to make those useful acquirements which, like the rose after it dies, will still continue to emit the most refreshing fragrance.

LESSON XX.

GOOD RESOLUTIONS.

THOUGH I'm now in younger days,
 Nor can tell what shall befall me,
 I'll prepare for ev'ry place,
 Where my growing age shall call me.

Should I e'er be rich and great,
 Others shall partake my goodness;
 I'll supply the poor with meat,
 Never showing scorn nor rudeness.

When I see the blind or lame,
 Deaf or dumb, I'll kindly treat them;
 I deserve to feel the same,
 If I mock, or hurt, or cheat them.

If I meet with railing tongues,
 Why should I return them railing?

Since I best revenge my wrongs,
By my patience never failing,

When I hear them telling lies,
Talking foolish, cursing, swearing,
First I'll try to make them wise,
Or I'll soon go out of hearing.

What though I be low and mean,
I'll engage the rich to love me,
While I'm modest, neat, and clean,
And submit when they reprove me.

If I should be poor and sick,
I shall meet, I hope, with pity;
Since I love to help the weak,
Tho' they're neither fair nor witty.

I'll not willingly offend,
Nor be easily offended;
What's amiss, I'll strive to mend,
And endure what can't be mended.

May I be so watchful still,
 O'er my humours and my passion,
 As to speak and do no ill,
 Though it should be all the fashion.

Wicked fashions lead to hell:
 Ne'er may I be found complying,
 But in life behave so well,
 As not to be afraid of dying.

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SECTION IV.

Words of Four Syllables.

LESSON I.

THE LITTLE PHILOSOPHER.

dis-mount-ing

gal-lop-ed

neigh-bour-ing

coun-te-nance

clever-ly

civ-il-ly

em-ploy-ment

Mich-a-el-mas

ging-er-bread

spell-ing-book

Tes-ta-ment

phi-los-o-pher

MR. L. was one morning riding by himself, when dismounting to gather a plant in the hedge, his horse got loose and galloped off before him. He followed, calling him by his name, which stopped him at first; but, on his approach, he set off again. At length

a little boy in a neighbouring field, seeing the affair, ran across where the road made a turn, and, getting before the horse, took him by the bridle, and held him till his owner came up. Mr. L. looked at the boy, and admired his cheerful, ruddy countenance. Thank you, my good lad, said he; you have caught my horse very cleverly: what shall I give you for your trouble? (*putting his hand into his pocket.*) I want nothing, replied the boy, civilly. —*Mr. L.* Don't you? so much the better for you: few men would say so much. But, pray, what were you doing in the field?—*Boy.* I was rooting up weeds, and tending the sheep that are feeding on the turnips.—*Mr. L.* And do you like this employment?—*Boy.* Yes, very well this fine weather. —*Mr. L.* But had you not rather play?—*Boy.* This is not hard work; it is almost as good as play.—*Mr. L.*

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Who set you to work?—*Boy*. My daddy, sir.—*Mr. L.* What is his name?—*Boy*. Thomas Hurdle.—*Mr. L.* And what is yours?—*Boy*. Peter, sir.—*Mr. L.* How old are you?—*Boy*. I shall be eight at Michaelmas.—*Mr. L.* How long have you been out in the fields?—*Boy*. Since six in the morning.—*Mr. L.* And are you not hungry?—*Boy*. Yes, I shall eat my dinner soon.—*Mr. L.* If you had six-pence now, what would you do with it?—*Boy*. I don't know; I never had so much in my life.—*Mr. L.* Have you no play-things?—*Boy*. Play-things! what are those?—*Mr. L.* Such as balls, nine-pins, marbles, and tops.—*Boy*. No, sir; but our Tom makes foot-balls, to kick in cold weather; and then I have a jumping pole, and a pair of stilts to walk through the dirt with; and I had a hoop, but it is broken.—*Mr. L.* And do you want nothing else?

—*Boy*. No, I have hardly time for those; for I always ride the horse to the fields, and bring up the cows, and run to the town on errands; and that is as good as play, you know.—*Mr. L*. Well! but you would buy apples or gingerbread at the town, I suppose, if you had money?—*Boy*. O! I can get apples at home; and, as for gingerbread, I don't mind it much, for my mammy gives me a pie now and then, and that is as good.—*Mr. L*. Would you not like a knife to cut sticks?—*Boy*. I have one—here it is—brother Tom gave it me.—*Mr. L*. Your shoes are full of holes; don't you want a better pair?—*Boy*. I have a better pair for Sundays.—*Mr. L*. But these let water in.—*Boy*. O! I don't care for that.—*Mr. L*. Your hat is torn, too.—*Boy*. I have a better at home, but I had rather have none at all, for it hurts my head.—*Mr. L*. What do you do when

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it rains?—*Boy.* If it rains hard, I get under the hedge till it is over.—*Mr. L.* What do you do when you are hungry before it is time to go home?—*Boy.* I sometimes eat a raw turnip.—*Mr. L.* But if there are none?—*Boy.* Then I do as well as I can; I work on, and never think of it.—*Mr. L.* Are you not dry sometimes in this hot weather?—*Boy.* Yes, but there is water enough.—*Mr. L.* Why, my little fellow, you are quite a philosopher.—*Boy.* Sir?—*Mr. L.* I say you are a philosopher; but I am sure you don't know what that means.—*Boy.* No, sir; no harm, I hope?—*Mr. L.* No, no! (*laughing.*) Well! my boy, you seem to want nothing at all, so I shall not give you money to make you want any thing. But were you ever at school?—*Boy.* No, sir; but daddy says I shall go, after harvest.—*Mr. L.* You will want books then?—*Boy.* Yes, sir.—*Mr. L.* Well, then I

will give you them—tell your daddy so, and that it is because you are a very good, contented little boy. So now go to your sheep again.—*Boy.* I will, sir; thank you.—*Mr. L.* Good bye, Peter.—*Boy.* Good bye, sir.

LESSON II.

THE CONTENTED BLIND BOY.

O SAY, what is that thing call'd light,
Which I must ne'er enjoy?
What are the blessings of the sight?
O tell your poor blind boy.

You talk of wondrous things you see,
You say the sun shines bright;
I feel him warm, but how can he,
Or make it day or night?

My day or night myself I make,
Whene'er I sleep or play:

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And could I always keep awake,
With me 'twere always day.

With heavy sighs I often hear
You mourn my hapless woe;
But sure with patience I can bear
A loss I ne'er can know.

Then let not what I cannot have,
My cheer of mind destroy;
While thus I sing, I am a king,
Although a poor blind boy.

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LESSON III.

LESSONS TO BE TAUGHT TO YOUTH.

ce-dar	dil-i-gence
re-proach	max-ims
mod-es-ty	sci-ence
grat-i-tude	re-li-gion
ben-e-fits	in-cli-na-tion
char-i-ty	o-be-di-ence
tem-per-ance	sin-cer-i-ty
pru-dence	be-nev-o-lence

PREPARE thy son with early instruction, and season his mind with the maxims of truth. Watch the bent of his inclination; set him right in his youth; and let no evil habit gain strength with his years. So shall he rise like a cedar in the mountains; his head shall be seen above the trees of the forest. A wicked son is a reproach to his father; but he that doth right

as an honour to his grey hairs. Teach
 thy son obedience, and he shall bless
 thee; teach him modesty, and he shall
 not be ashamed; teach him gratitude,
 and he shall receive benefits; teach
 him charity, and he shall gain love;
 teach him temperance, and he shall
 have health; teach him prudence, and
 fortune shall attend him; teach him
 justice, and he shall be honoured by
 the world; teach him sincerity, and
 his own heart shall not reprove him;
 teach him diligence, and his wealth
 shall increase; teach him benevolence,
 and his mind shall be exalted; teach
 him science, and his life shall be use-
 ful; teach him religion, and his death
 shall be happy.

LESSON IV.

HEAVENLY WISDOM.

O HAPPY is the man who hears
 Instruction's warning voice;
 And who celestial wisdom makes
 His early, only choice.

For she hath treasures greater far
 Than east or west unfold;
 And her rewards more precious are
 Than all their stores of gold.

In her right hand she holds to view
 A length of happy days;
 Riches, with splendid honours join'd,
 Are what her left displays.

She guides the young with innocence
 In pleasure's path to tread,
 A crown of glory she bestows
 Upon the hoary head.

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According as her labours rise,
 So her rewards increase;
 Her ways are ways of pleasantness,
 And all her paths are peace.

LESSON V.

CRUELTY TO INSECTS.

tor-tu-ring	en-cir-cled
col-lect-ed	lux-u-ries
com-mit-ted	im-pa-tient
bar-bar-ous	en-ter-tain-ment
ca-pa-ble	cel-e-brat-ed
ag-o-ny	dev-as-ta-tion
con-tor-tions	re-mon-strat-ed
mi-cros-cope	or-na-ment-ed
ex-am-ine	dec-o-ra-tions
beau-ti-ful	mag-ni-fi-er

A CERTAIN youth indulged himself
 in the cruel entertainment of torturing
 and killing flies. He tore off their

wings and legs, and then watched with pleasure their feeble efforts to escape from him. Sometimes he collected a number of them together, and crushed them at once to death; glorying, like many a celebrated hero, in the devastation he had committed. His tutor remonstrated with him, in vain, on this barbarous conduct. He could not persuade him to believe that flies are capable of pain, and have a right, no less than ourselves, to life, liberty, and enjoyment. The signs of agony which, when tormented, they express, by the quick and various contortions of their bodies, he neither understood nor regarded.

The tutor had a microscope, or glass for looking at small objects; and he desired his pupil, one day, to examine a most beautiful and surprising animal. "Mark," said he, "how it is studded from head to tail with black and silver,

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and its body all over beset with the most curious bristles! The head contains the most lively eyes, encircled with silver hairs; and the trunk consists of two parts, which fold over each other. The whole body is ornamented with plumes, and decorations which surpass all the luxuries of dress, in the courts of the greatest princes." Pleased and astonished with what he saw, the youth was impatient to know the name and properties of this wonderful animal. It was withdrawn from the magnifier; and when offered to his naked eye, proved to be a poor fly, which had been the victim of his wanton cruelty.

LESSON VI.

THE ANT OR EMMET.

THESE Emmets, how little they are ,
our eyes,

We tread them to dust, and a troop o
them dies

Without our regard or concern :

Yet, as wise as we are, if we went to
their school,

There's many a sluggard and many a
fool

Some lessons of wisdom might learn.

They don't wear their time out in
sleeping or play,

But gather up corn in a sunshiny day,

And for winter they lay up their
stores;*

* Ants in these countries do not store up grain, though formerly the belief that they did so was general.

They manage their work in such regular forms,
 One would think they foresaw all the
 frost and the storms,
 And so brought their food within
 doors.

But I have less sense than a poor creeping ant,
 If I take not due care for the things I
 shall want,
 Nor provide against danger in time.
 When death or old age shall stare in
 my face,
 What a wretch shall I be in the end of
 my days,
 If I trifle away all their prime.

Now, now, while my strength and my
 youth are in bloom,
 Let me think what will serve me when
 sickness shall come,
 And pray that my sins be forgiven:

Let me read in good books, and believe,
 and obey,
 That when death turns me out of this
 cottage of clay,
 I may dwell in a palace in heaven.

LESSON VII.

BENEVOLENCE.

oc-ca-sions	lan-guish
op-pres-sion	dun-ge-on
vir-tu-ous	des-ti-tute
re-lieves	be-nev-o-lent
in-no-cent	ca-lam-i-ties
im-plores	hab-i-ta-tion
as-sist-ance	un-for-tun-ate
wan-der-er	pros-per-i-ty
shiv-er-ing	su-per-flu-ous

REJOICE in the happiness and prosper-
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 thy ear to slander; the faults and

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failings of men give pain to a benevolent heart. Desire to do good, and search out occasion for it: in removing the oppression of another, the virtuous mind relieves itself.

Shut not thy ears against the cries of the poor; nor harden thy heart against the calamities of the innocent. When the fatherless call upon thee, when the widow's heart is sunk, and she implores thy assistance with tears of sorrow; pity their affliction, and extend thy hand to those who have none to help them. When thou seest the naked wanderer of the street shivering with cold, and destitute of habitation, let bounty open thy heart; let the wings of charity shelter him from death, that thy own soul may live. Whilst the poor man groans on the bed of sickness; whilst the unfortunate languish in the horror of a dungeon; or the hoary head of age lift up a

feeble eye to thee for pity; how canst
 thou riot in superfluous enjoyments,
 regardless of their wants, unfeeling of
 their woes?

LESSON VIII.

COMPASSION.

AROUND the fire, one wintry night,
 The farmer's rosy children sat;
 The fagot lent its blazing light,
 And jokes went round, and harmless
 chat.

When, hark! a gentle hand they hear
 Low tapping at the bolted door,
 And thus to gain their willing ear
 A feeble voice was heard implore:

"Cold blows the blast across the moor,
 The sleet drives hissing in the wind;

Yon toilsome mountain lies before,
A dreary, treeless waste behind.

'My eyes are weak and dim with age,
No road, no path can I descry;
And these poor rags ill stand the rage
Of such a keen inclement sky.

"So faint I am, these tottering feet
No more my palsied frame can bear;
My freezing heart forgets to beat,
And drifting snows my tomb prepare.

'Open your hospitable door,
And shield me from the biting blast;
Cold, cold it blows across the moor,
The weary moor that I have pass'd."

With hasty steps the farmer ran,
And close beside the fire they place
The poor half-frozen beggar-man,
With shaking limbs and pale blue
face.

The little children flocking came,
 And chafed his frozen hands in
 theirs,
 And busily the good old dame
 A comfortable mess prepares.

Their kindness cheer'd his drooping
 soul,
 And slowly down his wrinkled
 cheek
 The big round tear was seen to roll,
 And told the thanks he could not
 speak.

The children then began to sigh,
 And all their merry chat was o'er;
 And yet they felt, they knew not why,
 More glad than they had done be-
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LESSON IX.

THE DUTIFUL SON.

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 con-clud-ing
 be-seech-ing
 fil-i-al
 duc-ats
 ex-cel-lent
 grat-i-tude

in-firm
 tes-ti-mo-ny
 un-for-tu-nate
 vi-o-lent-ly
 a-pol-o-gy
 em-bar-rass-ment
 as-ton-ish-ment
 re-com-pens-ed
 cu-ri-os-i-ty

FREDERICK the Great, king of Prussia, having rung his bell one day, and nobody answering, opened the door where his servant was usually in waiting, and found him asleep on a sofa. He was going to awake him, when he perceived the end of a billet or letter hanging out of his pocket. Having the curiosity to know its con-

tents, he took and read it, and found it was a letter from his mother, thanking him for having sent her a part of his wages to assist her in her distress, and concluding with beseeching God to bless him for his filial attention to her wants. The king returned softly to his room, took a roller of ducats, and slid them with the letter into the page's pocket. Returning to his apartment, he rung so violently that the page awoke, opened the door, and entered. "You have slept well," said the king. The page made an apology, and, in his embarrassment, happened to put his hand in his pocket, and felt with astonishment the roller. He drew it out, turned pale, and, looking at the king, burst out into tears, without being able to speak a word. "What is the matter?" asked the king: "What ails you?" "Ah! sir," said the young man, throwing himself

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at his feet, "somebody has wished to ruin me. I know not how I came by this money in my pocket." "My friend," said Frederick, "God often sends us good in our sleep: send the money to your mother; salute her in my name; and assure her that I shall take care of *her* and *you*." This story furnishes an excellent instance of the gratitude and duty which children owe to their aged, infirm, or unfortunate parents. And if the children of such parents will follow the example of Frederick's servant, though they may not meet with the reward that was conferred on him, they shall be amply recompensed by the pleasing testimony of their own minds, and by that God who approves, as he has commanded, every expression of filial love.

LESSON X.

MY MOTHER.

Who fed me from her gentle breast,
And hush'd me in her arms to rest,
And on my cheek sweet kisses prest?
My Mother

When sleep forsook my open eye,
Who was it sung sweet lullaby,
And rock'd me that I should not cry?
My Mother

Who sat and watch'd my infant head,
When sleeping in my cradle bed,
And tears of sweet affection shed?
My Mother

When pain and sickness made me cry,
Who gazed upon my heavy eye,
And wept for fear that I should die?
My Mother

Will run to help me when I fell,
 And would some pretty story tell,
 Or kiss the part to make it well?

My Mother

Who taught my infant lips to pray,
 To love God's holy word and day,
 And walk in wisdom's pleasant way?

My Mother.

And can I ever cease to be
 Affectionate and kind to thee,
 Who wast so very kind to me?

My Mother.

O no! the thought I cannot bear:
 And, if God please my life to spare,
 I hope I shall reward thy care,

My Mother.

When thou art feeble, old, and gray,
 My healthy arm shall be thy stay,
 And I will soothe thy pains away,

My Mother.

And when I see thee hang thy head,
 'Twill be my turn to watch thy bed,
 And tears of sweet affection shed,
 My Mother.

LESSON XL

THE DAW WITH BORROWED FEATHERS.

i-ma-gine	de-sign-ed
el-e-gant	a-spire
con-ceit	pre-sump-tion
suf-fi-cient	prag-mat-ic-al
com-pan-ion	en-deav-our-ed
at-tempt-ed	as-so-ci-ate
pre-tend-er	gen-til-i-ty
de-grad-ed	af-fec-ta-tion
de-ris-ion	cir-cum-stan-ces

A PRAGMATICAL jack-daw was vain enough to imagine that he wanted nothing but the dress to render him as elegant a bird as the peacock

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Puffed up with this wise conceit, he plumed himself with a sufficient quantity of their most beautiful feathers, and in this borrowed garb, forsaking his old companions, endeavoured to pass for a peacock. But he no sooner attempted to associate with those genteel creatures, than an affected strut betrayed the vain pretender. The offended peacocks, plucking from him their degraded feathers, soon stripped him of his gentility, reduced him to a mere jack-daw, and drove him back to his brethren, by whom he was now equally despised, and justly punished with general derision and disdain.

We should never assume a character which does not belong to us; nor aspire to a society or a situation for which we are not truly qualified. Such affectation and presumption will, sooner or later, bring us into contempt. It is wisest and safest to pretend to nothing

that is above our reach and our circumstances, and to aim at acting well in our own proper sphere, rather than have the mere appearance of worth and beauty in the sphere which is designed for others.

LESSON XII.

THE KITE; OR, PRIDE MUST HAVE A FALL.

ONCE on a time, a paper kite
 Was mounted to a wondrous height,
 Where, giddy with its elevation,
 It thus expressed self-admiration:—
 “See how yon crowds of gazing people
 Admire my flight above the steeple;
 How would they wonder if they knew
 All that a kite like me can do;
 Were I but free I’d take to flight,
 And pierce the clouds beyond their
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But ah ! like a poor pris'ner, bound,
 My string confines me near the ground;
 I'd brave the eagle's tow'ring wing,
 Might I but fly without a string."

It tugged and pulled, while thus it
 spoke,
 To break the string—at last it broke,
 Deprived at once of all its stay,
 In vain it tried to soar away;
 Unable its own course to guide,
 The winds soon plunged it in the
 tide.
 Ah ! foolish kite, thou hadst no wing,
 How couldst thou fly without a string ?

My heart replied, " O Lord, I see
 How much this kite resembles me.
 Forgetful that by thee I stand,
 Impatient of thy ruling hand.
 How oft I've wished to break the lines
 Thy wisdom for my lot assigns !

K J. L.

How oft indulged a vain desire
 For something more, or something
 higher ;
 And but for grace and love divine,
 A fall thus dreadful had been mine !"

LESSON XIII.

ANECDOTE OF GEORGE WASHINGTON.

Wash-ing-ton

weap-on

fa-vour-ite

mis-chief

guin-eas

of-fend-er

sus-pect-ed

cul-prit

ex-claim-ed

her-o-ism

un-luck-i-ly

re-cov-er-y

im-me-di-ate-ly

hes-i-tat-ed

WHEN the famous General Wash-
 ington was a child about six years of
 age, some one made him a present of
 a hatchet. Highly pleased with the
 weapon, he went about chopping every

thing that came in his way; and going into the garden, he unluckily tried its edge on an English cherry-tree, stripping it of its bark, and leaving little hope of its recovery. The next morning, when the father saw the tree, which was a great favourite, he enquired who had done the mischief, declaring he would not have taken five guineas for it; but no one could inform him of the offender. At length, however, came George, with the hatchet in his hand, into the place where his father was, who immediately suspected him to be the culprit. "George," said the old gentleman, "do you know who killed that beautiful little cherry-tree yonder in the garden?" The child hesitated for a moment, and then nobly replied, "*I cannot tell a lie, papa—you know I cannot tell a lie.* I did cut it with my hatchet." "Run to my arms, my boy,"

exclaimed his father, "run to my arms! Glad am I, George, that you have killed my tree—you have paid me for it a thousand fold! Such an act of heroism in my son is of more worth than a thousand cherry-trees, though blossomed with silver, and their fruits of gold."

LESSON XIV.

AGAINST LYING.

O 'TIS a lovely thing for youth
 To walk betimes in wisdom's way!
 To fear a lie, to speak the truth,
 That we may trust to all they say.

But liars we can never trust,
 Though they should speak the thing
 that's true;
 And he that does one fault at first,
 And lies to hide it, makes it two.

Have we not known, nor heard, nor
 read,
 How God abhors deceit and wrong?
 How Ananias was struck dead,
 Caught with a lie upon his tongue?

So did his wife Sapphira die,
 When she came in, and grew so bold

As to confirm that wicked lie,
That, just before, her husband told.

The Lord delights in them that speak
The words of truth; but every liar
Must have his portion in the lake
That burns with brimstone and with
fire.

Then let me always watch my lips,
Lest I be struck to death and hell,
Since God a book of reckoning keeps
For every lie that children tell.

LESSON XV.

THE WORKS OF GOD.

ten-drills
re-sist-eth
pass-en-ger
fra-grance
dif-fer-ent
sep-a-rate
trans-pa-rent
mar-shall-ed

fi-bres
mur-mur-ing
whis-per-ing
en-am-el-leth
en-liv-en-eth
in-hab-i-tants
lau-rus-ti-nus
in-nu-me-ra-ble

Come, let us walk abroad; let us
talk of the works of God.

Take up a handful of the sand; num-
ber the grains of it; tell them one by
one into your lap.

Try if you can count the blades of
grass in the field, or the leaves of the
rees.

You cannot count them; they re

innumerable; much more the things
which God has made.

The fir groweth on the high moun-
tains, and the grey willow bends above
the stream.

The thistle is armed with sharp
prickles; the mallow is soft and woolly.

The hop layeth hold with her ten-
drils, and claspeth the tall pole; the
oak hath firm root in the ground, and
resisteth the winter.

The daisy enamelleth the meadows
and groweth beneath the foot of the
passenger; the tulip asketh a rich
soil, and the careful hand of the
gardener.

The iris and the reed spring up in
the marsh; the rich grass covereth the
meadows; and the purple heath-flower
enliveneth the waste ground.

The water lilies grow beneath the
stream; their broad leaves float on
the surface of the water; the will-

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flower reaches root between stones and
 upreads its fragrance amongst broken
 ruins.

Every leaf is of a different colour;
 every plant hath its separate inhabi-
 tants.

Look at the thorns which are white
 with blossoms, and the flowers that
 cover the fields, and the plants that are
 trodden in the green park. The hand
 of man hath not planted them; the
 sower hath not scattered the seeds
 from his hand, nor the gardener digged
 a place for them with his spade.

Some grow on steep rocks, where no
 man can climb; in shaking bogs, and
 deep forests, and on desert islands;
 they spring up everywhere, and cover
 the bosom of the whole earth.

Who causeth them to grow every-
 where, and bloweth the seeds about in
 the wind, and mixeth them with the

mould, and watereth them with dews?
 Who fanneth them with the pure
 breath of heaven, and giveth them
 colours, and smells, and spreadeth out
 their transparent leaves?

How doth the rose draw its crimson
 from the dark brown earth, or the lily
 its shining white? How can a small
 seed contain a plant? How doth
 every plant know its season to put
 forth? They are marshalled in order;
 each one knoweth his place, and stand-
 eth up in his own rank.

The snow-drop and the primrose
 make haste to lift their heads above
 the ground. When the spring cometh,
 they say, Here we are! The carna-
 tion waiteth for the full strength of
 the year; and the hardy laurustinus
 cheereth the winter months.

Every plant produceth its like. An
 ear of corn will not grow from an

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corn, nor will a grape-stone produce cherries; but every one springeth from its proper seed.

Who preserveth them alive through the cold winter, when the snow is on the ground, and the sharp frost bites on the plain? Who saveth a small seed, and a little warmth in the bosom of the earth, and causeth them to spring up afresh, and sap to arise through the hard fibres?

The trees are withered, naked, and bare; they are like dry bones. Who breatheth on them with the breath of spring, and they are covered with verdure, and green leaves sprout from the dead wood?

Lo, these are a part of His works; and a little portion of His wonders.

There is little need that I should tell you of God, for everything speaks of him.

Every field is like an open book,
every painted flower hath a lesson
written on its leaves.

Every murmuring brook hath a
tongue; a voice is in every whispering
wind. They all speak of Him who
made them; they all tell us he is very
good.

We cannot see God, for he is invi-
sible; but we can see his works, and
worship his footsteps in the green sod.
They that know the most will praise
God the best; but which of us can
number half His works?

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LESSON XVI.

CREATION.

THE spacious firmament on high,
 With all the blue etherial sky,
 And spangled heav'ns, a shining frame,
 Their great Original proclaim.

Th' unwearied sun, from day to day,
 Does his Creator's power display;
 And publishes to ev'ry land
 The work of an Almighty hand.

Soon as the evening shades prevail,
 The moon takes up the wondrous tale,
 And, nightly to the list'ning earth,
 Repeats the story of her birth;

While all the stars that round her burn,
 And all the planets in their turn,
 Confirm the tidings as they roll,
 And spread the truth from pole to pole.

What, though in solemn silence all
 Move round the dark terrestrial ball
 What, though no real voice, nor soul,
 Amid their radiant orbs be found!

In Reason's ear they all rejoice,
 And utter forth a glorious voice,
 For ever singing, as they shine,
 "The hand that made us is divine."

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LESSON XVII

GOD'S FAMILY.

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u-nit-ed

vil-lage

ma-gis-trate

con-ti-nenta

co-coa-nut

pro-tect-ed

for-lorn

mon-arch

sov-e-reign

do-min-ion

coun-te-nance

o-be-di-ent

in-hab-i-tant

un-der-stand

cap-tiv-i-ty

a-ban-don-ed

as-su-red-ly

SEE where stands the cottage of the
 labourer, covered with warm thatch;
 the mother is spinning at the door;
 the young children sport before her
 on the grass; the elder ones learn to
 labour, and are obedient; the father
 worketh to provide them food; either
 he tilleth the ground, or he gathereth
 in the corn, or sh his ripe apples

from the tree; his children run to meet him when he cometh home; and his wife prepareth the wholesome meal.

The father, the mother, and the children, make a family; the father is the master thereof. If the family be numerous, and the grounds large, there are servants to help to do the work: all these dwell in one house; they sleep beneath one roof; they eat the same bread; they kneel down together and praise God, every night and every morning, with one voice; they are very closely united, and are dearer to each other than any strangers. If one is sick, they mourn together; and if any one is happy, they rejoice together.

Many houses are built together; many families live near one another; they meet together on the green, and in pleasant walks, and to buy and sell,

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and in the house of justice; and the sound of the bell calleth them to the house of God, in company. If one is poor, his neighbour helpeth him; if he is sad, he comforteth him. This is a village; see where it stands inclosed in a green shade, and the tall spire peeps above the trees. If there be many houses, it is a town—it is governed by a magistrate.

Many towns, and a large extent of country, make a kingdom; it is inclosed by mountains; it is divided by rivers; it is washed by seas; the inhabitants thereof are fellow-countrymen; they speak the same language; they make war and peace together; a king is the ruler thereof.

Many kingdoms and countries full of people, and islands, and large continents, and different climates, make up this whole world—God governeth it. The people swarm on the face of it,

like ants upon a hillock; some are black with the hot sun; some cover themselves with furs against the sharp cold; some drink of the fruit of the vine; some of the pleasant milk of the cocca-nut; and others quench their thirst with the running stream.

All are God's family; He knoweth every one of them, as a shepherd knoweth his flock; they pray to him in different languages, but he understandeth them all; he heareth them all, he taketh care of all; none are so mean that he will not protect them.

Negro woman, who sittest pining in captivity, and weepest over thy sick child; though no one seeth thee, God seeth thee; though no one pitieth thee, God pitieth thee; raise thy voice, forlorn and abandoned one; call upon Him from amidst thy bonds; for assuredly He will hear thee.

Monarch, who rulest over a hundred

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states; whose power is terrible as death, and whose armies cover the land; boast not thyself as though there were none above thee: God is above thee: His powerful arm is always over thee; and if thou doest ill, he will assuredly punish thee.

Nations of the earth, fear the Lord; families of men, call upon the name of your God.

God is the Sovereign of the king; His crown is of rays of light, and his throne is in heaven. He is King of kings, and Lord of lords; if he bid us live, we live; and if he bid us die, we die. His dominion is over all the worlds, and the light of his countenance is upon all his works.

God is our Shepherd, therefore we will follow Him: God is our Father, therefore we will love Him: God is our King, therefore we will obey Him.

LESSON XVIII.

"OUR-FATHER WHO ART IN HEAVEN."

GREAT God, and wilt thou condescend
To be my father and my friend?
I a poor child, and thou so high,
The Lord of earth, and air, and sky?

Art thou my Father?—let me be
A meek, obedient child to thee;
And try, in word, and deed, and
thought,
To serve and please thee as I ought.

Art thou my Father?—Then at last,
When all my days on earth are past,
Send down and take me in thy love,
To be a better child above.

THE END.

